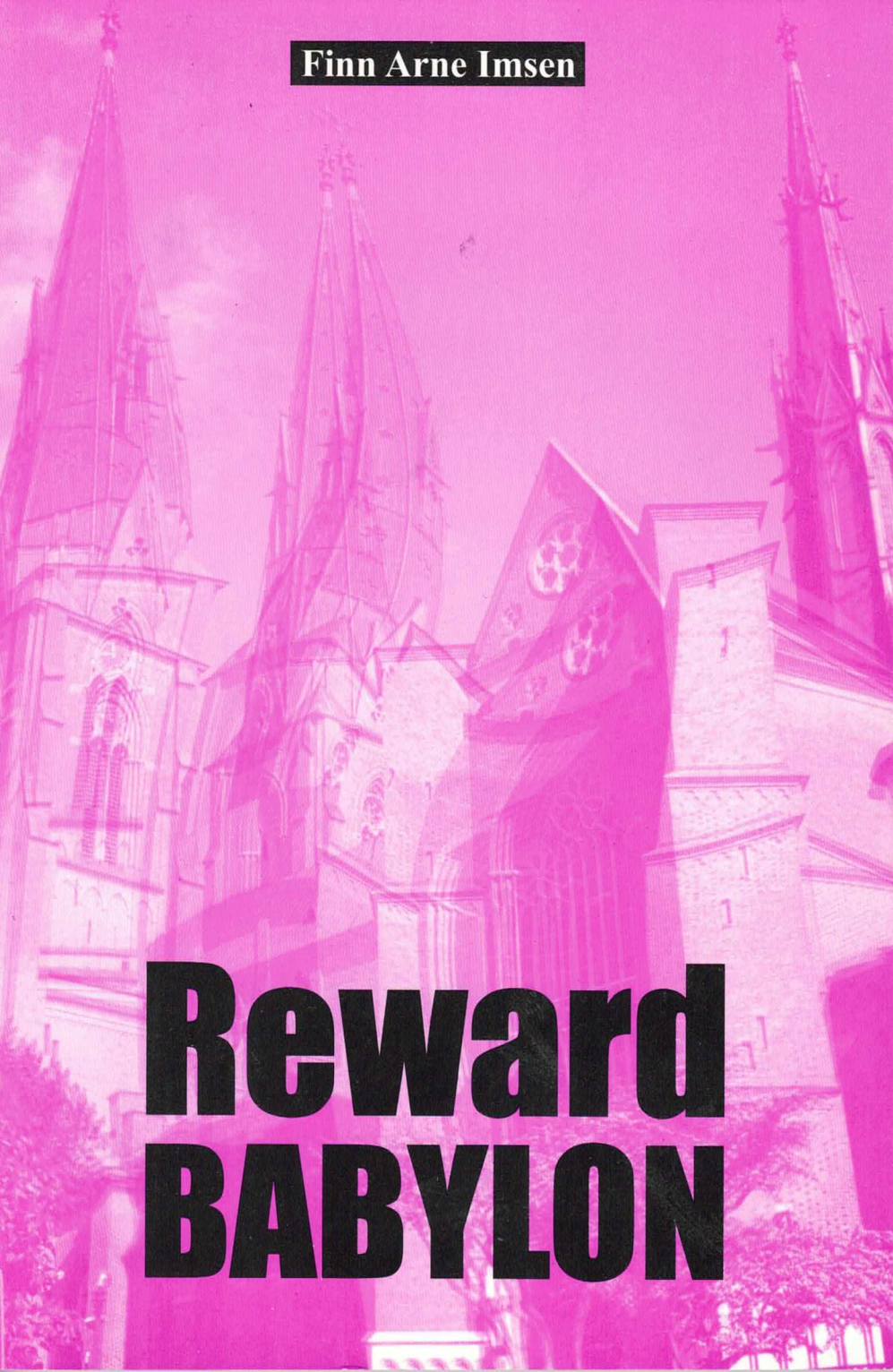
Finn Arne Imsen



Reward BABYLON

Reward Babylon

Reward BABYLON

Finn Arne Imsen

BMC -förlag
Box 201 34, 161 02 Bromma, Sweden
Tel: +46-8-98 56 83, www.maranata.st

REWARD BABYLON

Original title: Vedergäll Babylon (BMC-förlag, Sweden, 1999)
Translation from Swedish: Rolf Wahlgren and Christer Persson.
Bible-quotations from the King James Version.

Copyright © 2002 BMC-förlag

Setting and printing: BMC Tryck, Sweden, 2002
Types: Times New Roman, Century Schoolbook
Edited by BMC-förlag.

ISBN 91-973869-0-1

Content

Preface 6
The fall of Babylon 7
The tares and the weat 18
Party bundles 25
The people are asleep 32
Fight her 51
Goverment service institutions 57
Come out of her 68

Preface

In the year 1986 the well-known Swedish prophetic preacher and creator of opinion, Arne Imsen, gave a series of bible studies based on the descriptions in Revelations on the fall of Babylon. He said, among other things:

- It is our mission, urged by the Word, not only to leave Babylon and mark a distance to her, but also to fight her. To fight her is to let the heavenly light shine through the prophetic ministry.

- This queen of culture, this reign of religion is nothing else but a murderer, which in its entire civilization is a primitive cannibal, that cannot stand true life, but endeavours it at sight.

What is Babylon? Who is this ruler of religion and harlot? Is this teaching important in our time?

The questions and the answers come as a prophetic challenge to the people of God, who in these last days ought to take care of the words of warning and exhortation which are canalised through these bible studies.

Stockholm, Sweden, Septemper 2002
Stina Fridolfsson

The fall of Babylon

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful birds."

Thus begins Revelations 18. Continuing with chapter 19,the first verse, it reads: *"And after these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation and glory, and honour, and power, unto the Lord our God."*

The beginning of Revelations 18, is indeed awesome, and difficult to comprehend as the language differs so much to what we are used to. We have not given ear to understand these remarkable portions of scriptures.

We have many ways of visualizing how heaven unfolds itself in time. Revivals have come and brought on some new light. But here we read about an angel, coming down from heaven. He had great power and the earth was illuminated by his glory. When the angel had accomplished his mission, the next chapter is speaking of strong voices from a great multitude in heaven, saying: *"Alleluia, salvation and glory, and honour, and power, unto the Lord our God!"*

In this manner heaven intervenes to give us understanding, so that we will not be caught by surprise, but be well prepared. The Alleluia of heaven, gives us a clear answer, that the result of the mission was victorious.

There's something very positive in all this that seems so awesome. It is of great importance that we understand who has inspired this exaltation, and why.

The darkness in the world increases daily. But here we read, that the earth was illuminated by an angel of great might.

The perceptions, by our five senses, are seldom in congruity, with true reality. There is an earthbound reality, but there is also a heavenly one, with a completely different outlook. Therefore it is of great importance that we, as Christians, keep ourselves orientated, so that the knowledge, what heaven has to convey, becomes ours. Or – as it is said in the Revelation to the seven churches – one must hear what the Spirit says to the churches.

What is the Spirit saying to the Church of God today? Are our ears open to hear; are we receiving what the Spirit has to say – and then consequently, to obey and realise what the Spirit urges us to do?

When people speak positively and negatively, they judge by appearance, using scientific and human instruments. There is an inability to judge things truly and according to the Word of God. There is something fantastic and wonderful in the fact that the fall of Babylon begins Revelations 18, still if the process leading up to the collapse is horrible. But there is a possibility to gain insight, and to be victorious.

All definitions and categories in this compressed compilation are nasty. Confronting those kinds of invisible forces, it is easy to experience fear, and horror. It's not about ghosts and goblins or superstition, but about an invisible world, which is real and explicitly defined.

When the Bible talks about demons, it *is* demons. It's not at borrowed expression for anything else than what the Bible says it is. They are bodiless spirits looking for lodgings. Demons have had their abode in people who have passed away. They are constantly appearing especially in religious circumstances.

The Bible says, that Babylon has become the habitation

of devils. It's not a question of influences, occasional attacks or singular chaotic circumstances, unease, torments, but something constant; obsession and occupation.

It depends more on the governing factor on our lives. Every human being on this earth is not only spiritually influenced, but also obsessed by demons. The Scripture says that this spirit now worketh in the children of disobedience. There is no reason to feel joy about this phenomenon. Yet there is a blessing in this being exposed, for then mankind can be set free. The great problem is that the world of spirits are successfully hiding this very fact and keeping it secret, so that man presupposes to be free and independent, while he is actually a slave, enslaved, controlled and serving the spirit living inside him.

Sometimes this kind of slavery takes on civilised and sometimes primitive forms. For some reason or another we can choose one instead of another. But regardless on which level of development this is representing, it is always a question of something dreadful.

The human being is blinded and cannot see, her mind is darkened and does not understand, and she has been hardened in her heart, unable to be pleaded for, and to accept to be delivered. The Bible describes in what state she is in, and therefore are any attempts to reform any individual superficially unhelpful. You can possibly make the evil more subtle, less annoying, and even tolerable. It will cause less nuisance both to the victim and his environment.

These fearful operations, which are growing in intensity, are their chief goal. Not primarily to make the individual demonic or satanic, but to separate man from God forever. This is perdition. Perdition is an expression but it is far from describing its deep consequences.

Jesus uses the expression that gives us some insight into this terrible state of eternal misfortune. He says: *"He who*

believes and gets baptised, will be saved. But he who doesn't believe, he will be doomed." When the Bible speaks about being judged, it is about a temporal state, but speaking of condemnation, it is a state, that is eternal, and irreversible.

The Devil's plan is to separate man from God forever. How is this to be? Through his messengers Satan conquers and occupies humanity. For this purpose he has got enormous potentials. Part of the power resources Satan has, are of a religious character, and they influence all humanity. When the Bible speaks about demons, it is to its highest extent a question of religious influence.

Man is by nature very religious. We like singing hymns and adore the creation. We express our religious feelings in poetry, music, lyrics, and in other arts. The whole world is filled with people, who live and express their religious feelings in songs, chants, worshipping, visiting churches, rites, ceremonies, pilgrim journeys, worshipping relics and saints etc. The religious feeling is very dominating; it constantly finds new ways of expression.

Not only was Babylon full of demons. It was also a habitation of evil and unclean spirits and all kinds of unclean and hateful birds. They symbolise the ideas and teachings spread all over the world. Socialism, capitalism, liberalism – political ideas and philosophies – are all inspired by this power. It is hard to grasp, but it is a fact. Babylon is the result of the strivings of humanity, through a period of thousands of years, to rise above the consequences of sin, without a personal conversion and divine salvation. The most beautiful words uttered here on earth, have usually been said by people, which have been affected by this unclean spiritual wickedness.

Concert halls, amusement halls and churches have been the habitations of evil spirits. To make this experience be-

come real, it needs a revived, living spirit. This kind of atmosphere then, will produce a major sensation of estrangement, and alienation. You do not belong here.

Within the health-care sector, the education sector, the culture and religion sectors we meet this spiritual wickedness. When you come into contact with it, there is something within you that protest. While sitting in the train, walking in the park – almost everywhere – you are bound to get in touch with what is typical in this world. Then suddenly you experience the alienation.

If you confess the truth, you will bear the stamp as a fanatic, a phoney, a sectarian, a zealot or a fool. You are not allowed to speak about your personal experience, concerning that which is held in high esteem, all cultural manifestations, other peoples serene sentiments, and dreams.

The words of the Scriptures begin: *" — is fallen, is fallen."* It begins with the final scene. When we read the whole context actually we must have the final scenes clear to us, or else we will fail to grasp its true message. If Babylon is fallen, then what is the point of the appeal *"Come out of her"*? You cannot come out of something that does no longer exist, can you? We must get a clear picture of, what we are leaving behind, is headed towards its final consummation, and disintegration. This is the reason why we have to leave and come out of Babylon. There is no option. As long as we have alternatives, we are inclined, to take the easy way out, the simplest, and the least costly way. *"Babylon the great is fallen is fallen!"* These are the final scenes, the last phase of some thousands of years, of development or rather degeneration.

The last generation is facing its final goal, and the question is whether it will escape this disaster, or if it will succumb, in this terrible Babylonian settlement. We must make it clear to our minds, the gravity of what we are facing up

to. The message must have the right dimension, so that we don't try to convert Christianity into a peace programme or a possible alternative. As long as we have the ceremonies, the feasts, all this, which we in one way or another give priority to, there will be no earnestness in our message. It cannot form us as long as we can circumvent these given facts, and still remain in our comfort-zone. What we do is not motivated from the present perspective, but from the fact that the downfall is imminent. Much of our preoccupations, are indefensible.

The Babylonian world-spirit is engaged in a set-up, to make us receive Antichrist. Just through its teaching and lifestyle, its way of worshipping and through other patterns of tolerance, ecumenism, culture, diplomacy and power – all this with its religious qualities and charismatic phenomena, prepare us to receive and worship Antichrist.

I dare not visit great meetings and crusades without being well prepared, and I will listen carefully. They have something common with the suggestive feeling, existing at for instance international boxing-games, where people come together in large crowds to choose a champion. One out of two will win. The one who knocks the other down is cheered at and will be honoured. One goes after the principle that the people adore the strongest one.

This is antichristian.

Our task is not to cheer the strong among human beings, but to help what is weak and miserable. In the athletic arena a game of football is being played; he who succeeds scoring most goals becomes a hero, that eventually will make him a multimillionaire. Lots of people in this way obtain their heroes and idols, which they admire and give their tribute to.

If you go into an athletic arena and listen to the tone of voices from people during the game, you will hear worship-

ping – ecstatic worshipping. Then you can go to a crusade meeting, where the preachers have the same aim. He, who says the finest and best things, gets the strongest applause. The pastors have real mighty fights to blow Satan down. And this is applauded. It is the same phenomena as at the boxing-games.

We believe there's a difference in glorifying Jesus, in this way. This is exactly where the impudence comes in! We declare that we glorify Jesus, but we don't. On the contrary we create conditions for idolatry and making gods out of people. In the same manner we create stars, going all over the world. There are differences in grades between what is happening in a boxing-ring and in a revival crusade, but it is hardly a difference in qualities.

Therefore God must turn His church back to the original community of house-assemblies, where the Christians had to sit down to study the Bible in order to judge the actual situation and their own spiritual lives. The responsibility is not to be handed over to professional artists, or a few specialists, or managers. The principle should be, unification in adoration, in true spiritual service. If we do not get back to this original pattern, we will be ever more depending on the forms of this world. We will become participants in, preparing people mentally to receive Antichrist.

You just change the words and the names. Instead of the Lord Jesus Christ, you put something else into the centre. These are the workings of the antichristian, Babylonian kingdom.

Do we understand the earnestness of the message *"Babylon the great is fallen, is fallen!"*? Do we let this reality dominate us, so what we do, say and are committed to do, is marked with this knowledge, which is not a programme and an idea, but a lifestyle? This may happen only if we experience the Holy Spirit. But we will not experience the Holy

Spirit as long as we have any Babylonian quality within us. Consequently we have to be lead into a situation, where the interest in these things, are taken from us. They must die.

We read: *"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."*

Of course I must know what to come out of. Who is "she"? *Come out* – an order for breaking up, an urge to take real action. It is not acknowledging, and being passive, but a demonstration; a movement of protest, an exodus. It is not a question for taking a distance to find rest, for shortly comes the next command: *Reward her!* The next moment, is a given signal, to fight her back, it is not God who is to reward her.

God will finally see to her downfall. We shall prepare the way to her downfall. We are to reward her for what she has done. What are the main charges against her? We have not the capacity of our own to understand this, only the Holy Spirit can help us.

"By thy sorcery were all nations deceived." Millions of people are forever lost through her seduction. Her terrible act, says the Scripture, is that she through her seductive tricks is the direct cause that all nations on earth are being deceived. Deceived means betrayed. They are betrayed concerning God, concerning Christ, concerning Christianity, concerning life, heaven and hell. She has achieved this th-rough immunising humanity by her religious system. She has made humanity immune to the gospel of the cross.

Heaven puts a demand on God's witnesses to expose her and reveal her magic seductiveness, and falseness that she represents. The problem lies in the fact that we, facing her attacks, her leaven principles and her astounding power – are so silent!

We have been taught, that we should keep silent as an act

of love. Therefore we protect this system, so that it can expand its world kingdom without being disturbed, and facilitate its continued rule, with the result that humanity is still held under its spell and multitudes are being lost.

How many would have been true Christians in our country were it not for the Lutheran Church? Multitudes! Who are those hindering the citizens from hearing the gospel? The alliance of most denominations! They present their programmes, communions, traditions and so on, and fight each other, having the appearance of being ecumenically minded. By doing so, they deceive people; also concerning the unity. For how long can a revival Christian be silent to all this; be loyal to the church and let the people down? *"Reward her!"* Scripture says. It means to revenge her. She is to be exposed. But try to tear her apart into her components; tell her who she is! She could not bear that. Then persecution will come! But in this there is hope, because she will be exposed.

Many people are being lost on account of the sacraments. The Bible speaks of an eternal condemnation. People want to have an encounter with God, but all they receive are the sacraments from the priests, infant baptism and confirmation and will later find out that the church has betrayed them.

We are so infiltrated by this Babylonian world order, that we are more concerned for our own material welfare and future, than thinking of the fact that Jesus coming is imminent, and multitudes will come to awareness, once their souls are forever lost, because of our silence.

"Reward her even as she rewarded you, and double unto her double according to her works: in he cup, which she hath filled, fill to the double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her"

We have got the task of giving her torment. How is she to

be tormented? How is she to be given sorrow?

The absolutely worst thing that can ram this world kingdom, is the penetrating and exposing heavenly light. The messengers of the heavenly light are unbearable and devastating for all, which Babylon is representing.

The harlot says, *"I sit as a queen!"* She is proud and conceited. We shall declare to her and others that she is nothing else but a qualified arch-whore. She is living in a terrible state of fornication and the beast, which she has tried to hide, carries her. All the mysterious names, and names of blasphemy that she is wearing, is telling the truth about her. This is something, the people in the world, knows nothing about, but we belonging to God's assembly, knows who she really is. Her ways of worshipping are evident and well known, but the things she is dealing with, which most people do not know about, we have to expose: Her trade with human souls. This message must be born in a little group of individuals, which are aware of what it means.

"Babylon the great is fallen is fallen!" This is the final scene. We must make it clear to ourselves. Before the disaster comes we must leave this system of harlotry. Not only leave it, but with our own lives at stake, must protest against it, and revenge her for all of her terrible deeds, and expose them.

Then it will be like it once was, when the prophet Elijah said: *"I have been zealous for God, and I, even I only, am left"*. Queen Isabel had slain the prophets, which reminded about the God of Abraham, Isaac and Jacob, during the great religiously solemn people's festivals, when both Baal and the God of Israel were worshipped in an ecumenical union, in which they also found satisfaction, and enjoyment.

Then the prophets came with the message from the Lord,

and had to take the consequences. They were slain, one by one, until Elijah found himself alone. Elijah had an encounter, on Mount Carmel, where he declared and proclaimed: *"If God is God, the worship him. If Baal is God, then worship him!"*

A response came, the only and the right one for a situation like this: *"The God who answers with fire, he is God!"*

It was not enough that the sacrifice was endeavoured by the flames – even the stones were consumed. The sole power that is competitive with this kingdom of harlotry is the fire of God. And it has to come out of our mouths. We must speak prophetically, with boldness to expose this. Not mainly in traditionally arranged services in the churches; but in new places, in new gatherings, as the situation demands.

"Reward her!" Revenge her, expose her! According to the word of Scripture. It is not enough to understand and to explain, passively. We must be active to attack and fight. By doing this, we shall bring salvation to our souls and be kept from its curse.

The tares and the wheat

What is to be said about the kingdom of heaven in the world today? People never take the time to study this issue, so they will find themselves deeply deceived. They will argue that all that has to do with heaven is divine and authorized, genuine and true. But this is not so. In its original parts it was much so. But when the flour was mixed with leaven, it is no longer genuine. There is an obnoxious element that brings damage. What has been added, is a mixture of components, belonging to two different worlds. They have been mixed together and have thereby lost its genuine value and lost its original purpose

How shall people gain insight into this serious problem, when the only religious expression they learn is mainly "hallelujah!" and "praise the Lord!" and the only bible quotation they know is "For God so loved the world..." or "all shall be as one".

In Matthew 13:30 Jesus says: *"Let both grow together until harvest"*. The growing in it self is no proof that it is genuine. Both the true and the false seed grow. Then how are we to know what is genuine and not? Jesus says: Let it grow until the harvest. Therefore I must know the season for growth and the time for harvest. Is it harvest time now, or shall it come later on?

What is it that Jesus wanted to say? He tells us that something has been sown, that is called tares. This tare is much like the true seed, therefore it cannot be separated. They are all alike in all stages of growth, the difference is not revealed until the time of harvest.

The fact that we live doesn't say anything about if it is genuine, or of the specimen. The fact that we are taking our nourishment from the same field does not say anything about this. The revelatory truth is the harvest. The ripeness exposes what is true and genuine.

The teachings of Jesus are immensely deep and personal. He says in the 30th verse: *"Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."* Here it is a question of harvest in order of turn – not in order of rank. One could imagine that the reapers should first take care of what is true and genuine, and then the false; the tares. No, it is not done in this way.

The reapers are out in the time of harvest, not to unite but to separate. The aim is not unification, but separation.

The absolutely greatest revival in humanity, is that of separation, where the special task of the reapers is to separate the tares from the genuine seed. One might imagine that their task was to burn the tares. But this is not so.

They are to gather it in, in bundles. The gathering in this context, is somewhat peculiar, where the weed is bound together. The normal procedure would be to separate the tares from the wheat and that they are thrown away. But these are organisations, and out of these, tare party bundles are made.

For there are special organisations, using the Christian name as a label. They are a part of heaven or Christendom, but they are nothing else but organisations. They grow up within the borders of Christendom and receive the nourishment that Christendom is giving them. With the words of God as nourishment and soil, they still develope according to its kind, and mature accordingly.

The terrible mistake is that we have learned to call these

Christian organisations Gods assembly. If you are just a member of such a community, or we rather use the expression *church,* you are considered to be a Christian.

This is a usual way of thinking and speaking, but it is quite false. Neither can you be a member of the Assembly of God. You can become a member of a church, a Christian organisation, or something like it, but that this should have anything to do with the Christian congregational life, we must put in question.

There are organisations that call themselves Pentecostal Church, Baptist Church or maybe Maranatha. All these organisations are nothing else than party bundles that are going to be united. It must be made clear to us that Christianity in itself has fragments of Christendom.

The groups seem to be Christian all the way up to the end, the ripening, and the time of harvest. Then the differences, becomes obvious. The kingdom of heaven, as described in Matthew 13, is the organised Christianity or organized religion. He, who wants to go deeper into this, can turn to Revelations and continue reading the letters to the churches. Here these parables are clarified and embodied.

The problem arise once you have learned this, you will then listen to many sermons, which will put to naught the message on account of the leaven effect. We have a sense of disability to keep and to preserve in our hearts. Additives will neutralise what we have heard, and it is giving another meaning to its content. Worst of all is that it is given a different power. It is not that kind of power that is bestowed, as when making use of the Word, and the profit it gives.

We take part in religious parties with song, music and other theatrical spectacles, and believe that we keep ourselves neutral, but it is not that simple. Something is blunted – not our opinions, which we can keep, but in our ministry. We lose the anointment and the function, we become passi-

ve and neutralised. We lose the sharpness and become blunt. Nobody can stand facing the religious game too long.

Every revival is a time of harvest, and a time of testing. The kingdom of heaven is found in time and on earth. In Matt. 25:1 Jesus says: *"Then shall the kingdom of heaven...."*. *Then* is a time adverbial, a defined point in time. The time of harvest was one point in time, and this is further a special point in time that Jesus points out. In the previous chapter we read what *"then"* alludes to. The spiritual condition of Christianity, can be measured by its servants. That is, what they represent – cold, lukewarm or warm. We can all be in service, even if we function in a lukewarm way.

Changes of temperature can be registered in various ways. Here it is not about warmth or cold in an external sense, but what I myself am representing, as a lukewarm, or a warm Christian. Therefore the message to Laodicaea is: *"So then because thou art lukewarm..."*. If it was about the temperature of the room, we could make a fire or switch on a radiator. But here we must be the source ourselves.

In Matt chapter 25, it talks about oil, its excess or lack of it. Lack is an expression for neglect. Being lukewarm will cause neglect. Being lukewarm will have its effect on how we care for our spiritual life. Coming together in meetings, it is not easily discovered, because there are so many others giving warmth. The climate can be determined by other heat sources, but a situation will arise where the Christian is referred to his own intrinsic warmth, without any support from other sources.

Everyone must have a high temperature in order to function. Is the temperature too low, this means that he has small amount of energy. He, who has low energy, is usually not capable to accomplish his mission. Being lukewarm is the most dangerous condition that exists, for he who is lukewarm does not strive for radical changes, but activates him-

self within the areas where he is content, and will barely have time for anything else or that of greater importance.

The one who is lukewarm does not care especially for the concerns for the consumption of oil, obtaining and separating, to make provision for, that these needs are met. In the walk of life, these needs are small. Nobody is putting any demands on us. But at midnight a strong voice is heard *"Behold, the bridegroom cometh!"* At that time, we are to be confronted with the demands as never heretofore. Our energy supply must be filled, that we in every position, situation, minute or second, are ready to follow Jesus Christ. Ever ready to follow at his bidding.

At gatherings where we hear songs, worship, and music we are never confronted with the need for being ready. Finally we are confronted with the real demand, as it will not be sufficient with the small demands made within the Christian group, where the neglect and lukewarm spirit, is giving it its character.

Chapter 25 reads: *"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom."* Here we find the kingdom of heaven, seen from another perspective. Earlier it referred to the leaven and the fermentation and the weed and the seed that grows together in the soil.

These are the laws of life.

"Then shall the kingdom of heaven be likened unto ten virgins, who took..." here we are not dealing with the laws of life but of its functions, but also of experiences, leading forward to a mode of action. Many experiences that we have do not form any mode of action.

These ten virgins were affected, in that they took the necessary precautions for their walk, and for meeting the bridegroom. The teachings of Jesus are very rich in content.

In Matthew chapter 13 he speaks in depth about growth

and the laws of life. In Matthew chapter 25 he deals with patterns of life, which by necessity should become a hallmark. Independently in what area in the kingdom of heaven we are in, there are activities. The message sets people in motion. No part of the kingdom of heaven, is without anticipations on the Messiah and advent: Behold, the king cometh! All prepare in their own ways with activities and patterns of behaviour.

Here it is said that ten virgin went forth, but five of them had no oil. Everywhere one goes forth to meet the bridegroom. Some do it through preparing the kingdom, the country, the world to receive him. Even those more secular are in some way indicating their belief, and their confession. They go to their churches, listen to the message and try to live up to these sermons. Lukewarm teaching leads forward to lukewarm results. Lukewarm here does not mean that you have lost some degrees of temperature. You also lose energy without discovering what is missing. The want will appear if we start to really pray and have a close relationship with our Lord Jesus Christ.

As long as we live in an environment with services, consisting of entertainment, or social, philanthropic, cultural, economic, and other efforts, these needs, will never be revealed and exposed.

We often tear the bible quotations out of their context, and think that they will be suitable in others, and do not understand that they are about a unity, of which we are a part. We are standing on the same field, and we are subjects unto action. The reapers are coming and some of what is growing is reaped for the heavenly barns and some turn into party bundles, standing in the fields to be left to the fire. We are active, we do a good thing or two, but the question is: Is it good enough? Are we coming home?

We should not imagine that we are able to become the

servants of the Lord and helping other people, if the prayer life does not function properly. He who does not resolve this problem, will only be preparing party bundles. Organizing as to create elements, which are integrated in the Christian activities and remain there with authorization, until the time of harvest is come.

When Jesus talks about the kingdom of heaven, he speaks in parables. There is no reason to speak about the affairs of the kingdom of heaven to people who do not want to advance further, than you usually would do in a school, where one is taught how to read and write. Jesus makes it clear to his disciples that he who wants to know the secrets of the kingdom of heaven will have to go further than using the common method of learning. He must search it out, and to consecrate himself to penetrate into its secrets. It is not possible to survive as a Christian without being baptized in the Holy Ghost and enter into a life of prayer. You must have the abundant life in God. It is not sufficient to be on the way, shall we not enter through the gate also? We must possess the power that can lift us up when Jesus comes.

Party bundles

It is of great importance to have a fair understanding of the parables of Jesus, since they often are used in preaching in such a way that they represent something very different than what Jesus apparently meant. We must be aware of what Jesus says is not to be taken out of its context. When he was teaching in parables, he gives us the illustration to what should take its form in history.

In Matthew 13 he wants to make it clear to us what the kingdom of heaven really is and what it represents. There is much within the boundaries of the kingdom of heaven, which seem to be very contradictory. Jesus compares the kingdom of heaven as a field where a certain seed is sown.

Then it is said: *"While men slept, his enemy came and sowed tares among the wheat, and went his way."* It is still about the kingdom of heaven. The weed is actually in the same field. It takes its nourishment from the same cultivated soil and grows together with the noble seed. The difference between the two is barely recognizable until the time of harvest is come. When it is ripe, it will show the difference. How is one to act in this given situation?

The reapers have primarily to go forth and separate the weed. It is important to know what the weed is. We as human beings are very different and represent different stages of development. Some are immature and appear childish. It is in your right to be childish when you are a child. Some are more cocky and tough. It is a part of being a youngster. Young people like to show off by being tough and independent, that they in the presence of their parents

hardly dare to say mom and dad. It is one stage of the development that does not come as a surprise. Children are childish, youths are tough and grownups have a tendency to grow arrogant. All this belongs to a process of development, which reveals different qualities of character, in human beings.

The tares that are sown, however, is something that has an inherent and a different nature than the genuine seed although it is sown and has grown in the same field. It also passes through different stages of development toward ripeness.

When it is ripe, it is exposed that there are fundamental differences between the noble seed and the weed. The external similarity does not mean similarity of nature. The tare must be separated from the genuine seed.

All that has to do with a divorce is extremely heavy and gloomy. Those who have grown together, and shared community and received their nourishment together during a long period of time, will be separated in the time of harvest. It is done like this. First the tare is gathered in bundles, while the noble seed is taken in the barns. The tare and the noble seed thus have different ends.

In Matthew 13:30 we read: *"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."*

When the scriptures are dealing with time of harvest, we like to refer it to the end of time. But probably is this about different times of judgement, passed on mankind, or times of revival. Through revivals, a clear line is drawn, marking out the boundaries. The mighty spiritual revivals are times of harvest and times of judgement.

Constellations, grows out from these revivals, which forms

itself into opposite poles. In the aftermaths, in many places around the world where revivals have passed by, only organizations remains. All but the religious institutions have been lost.

Jesus speaks in parables to clarify that there is something essentially different, with an ambition to use the field for its own purpose, making alliances to grow in the field. There are constant claims and demands for space, but also for nourishment and possibilities to grow. Something that is essentially different not part of the good seed, this is tare. This has been the rule for all times.

At times Christendom seems incomprehensible. This is due to the fact that it has been mingled and filled with many elements that are essentially different. Christendom has become something different, than that people are longing for. The reason for this is that Christendom and Christianity are not always the very same thing, but often being enemies of each other. In the book of Revelations, we find further descriptions what party bundles consist of. Seemingly people are more disposed to choose that which is not genuine. Let us take some concrete examples.

Apart from religion and Christianity, there is much in the secular world, that will engage people for example sports and music. Exercise is useful for the body, competitive athletics can also be something positive, but for its constant demand for better results, and hard competition. The need of the body is no longer the objective the motivating factor is to win competing with others. All efforts are targeted, in hard exercise, to become the best. The best and the strongest, will win much honour and fame. Athletics and sports are not what they were from the beginning, a method to maintain and improve physical vigour.

Athletics and sports are developing and are driven forward until we will end up with an elite of the world. This

specific development is paralleled in other areas of human activities. It has become obvious how music and religion and sports are becoming more commercial. These areas are under the power and control of strong economic interests, where money has more importance, than music, religion, and sports. Money is more important, than anything else, and everything is evaluated from this standpoint. Consequently it is not the achievements of a football player, that of being a good player, that is demanded for, but rather his value in economic terms.

This will be a sort of deification that will eventually have its repercussions on all areas of life. In all areas of human activities, such as politics, culture, music, and sports, is a spirit at work, bringing about these results, where it is impossible, to tell the difference, between that spirit, and that at work in religion. The chief end results will mainly be the same. Young Christians like to go to rock and music concerts, which has a Christian label added unto it, and they are unaware of that they will be formed and shaped in this kind of environment. To what extent the impact of influence that environment has succeeded in forming a person, will become visible, in hairstyle and fashion clothing, the style of clothing they will be wearing is influenced by the artists.

This is the setting for a mass-culture, where people will loose their identity and personality they will instead be a part of that culture. It is a nasty thing to see. Music, sports and art are in a real sense of subordinate importance they are only means to achieve a different goal. The media serves to reinforce that influence, and the media is dependent on them for their finance, and serve them accordingly to their demand. This is how the commercial strategy works, all the way, from artists, musicians, and organizers, and all who participate in exploiting the people.

In 1 Cor.12 Paul is saying *"Ye know that ye were gentiles, carried away unto these dumb idols, even as ye were led."* Great masses of people get carried away ecstatic, intoxicated to these dumb idols. It consists of media, individuals of no independence melting together into a collective. They just look the same, have you seen one, you have seen them all. They all have the same attitude, the same approach, language, and so on. It is a spirit, moulding, and forming them, and of this they are ignorant, and this spiritual power will be very annoyed if entering into another environment.

If a young person is being influenced and is held in the grip of this spiritual power, he will become very unruly at home, displaying himself as obstinate, rude, intolerable, and mean towards his family, in particular toward those of the Christian faith. Furthermore unable to give due respect and to show courtesy, acting as a lunatic at times. Parents are desperate enough, as to concede to them as an effort to win their hearts, this is a terrible mistake.

The right and only solution to this problem, is to deal with the conflict at home. If the young people are allowed acting out, their group of comrades will give them moral support, to act likewise at home. They will become a threat to the whole community, if their pattern of life is to develop from words into brutality and violence. This nasty spirit is about to extend its control and dominion over the young people.

The Christian assembly must beware of party bundles of this kind as I described above. People who have been living relatively protected, are united into structures of power. There are invisible communications that have nothing at all to do with membership, but are a kind of an association with an immense ability to catch peoples attention. They bear the stamp of the environment where they are united, not only concerning interests, but they melt together. When they

release their inner power in worship, their exaltation sounds like many waters. At the football stadium, in the boxing ring and in many other similar areas this worship breaks loose.

The individual human being vanishes as into an ocean. It is not possible to be neutral in an environment like this. The attraction is catching, and one is caught up. You become like a drop, that is, you are of the same quality as the enormous ocean that you are united with.

When we read in Revelations 17:1: *"...the great whore that sitteth upon many waters..."*, we must not forget these secrets. I would like to read it thus: "...that sitteth in many *arenas*...".

Is there a difference in essence between other places, where people worship or cheer at human performances, and the enthusiastic cheering which you meet in huge so called Christian crusades? Is it not a likeness in essence though there may be differences in degree?

Then why is it, that when the people of God gathers, you usually have to follow the same pattern as in the profane circumstances? You have a programme with one or more well-trained, well-exercised artists, you have bands and choirs, but above all you must have the magnets of the public, professional artists, which of course bear the Christian name. They appear and they are applauded, when the say anything good, they are applauded in the same manner as for performances. To be given to human performances, this way, whether it is preaching or singing, it is an expression of the same elitism, which has to do with the exploitation of natural talents.

In the kingdom of God the case is the quite opposite. Here the priesthood of believers is in function in a way, that each and everyone has something special to tell – or should have. What is the difference if I go to an ice-stadium or a rock-festival where people let go at human performances and

applaud him who has the best success? We must set limits and tell ourselves that this I cannot accept and let myself be influenced by; I must keep out of here. If we do not, there is a probability that we will be endeavoured.

Not by the ideology, but by the spirit that is ruling and which usually is sentimental and suggestive, appealing and spurring. This seductive spirit has a great degree of liberating effects. You are delivered from the normative pattern of culture. All of a sudden, under ecstatic influence, you adopt a pattern, not tolerable in everyday life. This behaviour, in speaking and acting, is unthinkable in normal circumstances. These words, gestures and motions are never without a cause. It is not only about a pattern. It is always a consent an acceptance and reception.

All forms of great crusades are actually very dangerous. Instead of one world-evangelist we need a hundred assembly evangelists. The assembly has to be impressed by a soul winning zeal and come into function. Then she will not function as a party bundle in an organized pattern, but as an organism, which cannot be organized, but which God utilizes through the Holy Spirit. The letter to the Romans says: *"Do not conform yourselves"*. Our protest should not be words and prayers only. The question is whether we adapt our lifestyle and life pattern or if we live for the Lord.

The people are asleep

Typical for the teachings of Jesus is that he teaches in parables about the kingdom of heaven. Our understanding of the kingdom of heaven is often rather blurred. In a kingdom there must be a ruler and a government. There must be a people and boundaries. This leads to questions what are the borders of the kingdom of heaven, its people and the form of government the kingdom has? This you have to know to be able to distinguish this kingdom from others. We may know where Scotland and Ireland are, but do we know where the kingdom of God is?

The kingdom of God is not a geographical kingdom, it is a spiritual one. But this does not mean that this kingdom is without boundaries. We have various symbols and colours to tell what nation is represented. The flag is a symbol which people generally acknowledges and gives their respect to. A ship with a Norwegian flag is Norwegian, no matter in which waters it is passing through. There are always signs and symbols, telling under what kingdom something belongs.

The kingdom of God, however, is something, for us often blurred and hard to recognize. It is because we have got a false conception of the kingdom of God, and transform this conception into spiritual terms. A spiritual kingdom becomes something that does not exist, though it exists. It becomes abstract and impalpable. The kingdom of God is separated from the world, but this does still not mean that the kingdom of heaven cannot become secular. On the kingdom of God we have the ideal of perfection, and do not understand that it is a kingdom in becoming.

Jesus teaches in parables about the kingdom of heaven, for we need a teaching that gives us the principles for the kingdom, that we cannot register with our five senses, though it exists. Therefore Jesus takes out of the physical reality those principles that are valid for instance within the vegetable kingdom. With this he illustrates the kingdom of heaven. Not as if the parables in themselves should represent anything more real than the kingdom of heaven, but for the very reason that we cannot assimilate it with our five senses.

Jesus says: *"My kingdom is not of this world."* His disciples often make the mistake of mixing up these two things. We will become liable of transposing the kingdom of heaven outside the boundaries of natural existence and dispose it into some coming world or coming glory, but the teachings of Jesus does not agree with this.

If we study Matthew 13 closely, where Jesus teaches about the kingdom of heaven, we understand the connection. Then it is easier to profit by what is said in the letters of Revelations.

In Matthew 13:24 we read: *"Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man who sowed good seed in the field..."* When Jesus says good seed, he wants to point out that there is other seed to choose from. But seemingly this was a very wise man, who chose the best of quality. With this our thoughts are lead to the divine. What it is really about is that God wants us to be perfect. God wants his assembly to represent something divine and heavenly. Not that we become angels, but we are to represent something divine and genuine. What will be put to the test, of course, is the genuineness of our faith, the genuineness of our love, the genuineness of our community.

A good seed is thus sown into a field well cultivated. It is

ploughed, harrowed and sown. This speaks of a work done with methodical procedures. Nothing is left out to pure chance. Jesus wants to make clear to us that the work of the kingdom of heaven is settled according to a law, and is not determined by chance. The farmer, the sowing man, has done all he is supposed to do for the good end result.

But he that sows is dependent on co-workers. There is a connection that is important to understand. *"But while men slept, his enemy came..."* So it is not the enemy of the people but of he that sows. Every word here has its own special meaning. Jesus decides and makes distinctions, so it cannot be misunderstood. The sowing mans enemy came and the people was asleep. It is a prerequisite hidden in the text that his co-workers are supposed to show vigilance and readiness.

It is natural that all become tired and have need for sleep. What Jesus wants to make clear to us here, is that everything has a certain given order. It is not so much about unreasonable demands for persevering and steadfastness. But it is about our proneness for fumbling things away. The people were sleeping. That did not mean that they were inactive within all ranges. But they were negligent in a very special area, where they should have been awake.

In many contexts in the word of God we see that God separates His people for certain ministries with different gifts and range of function. If each and everyone functions according to the divinely given mission as given individually, this situation will not arise, but then it will be a natural replacement and continuity. All do not give all what they have on a revival campaign, with the purpose to save the world, and then later, when the campaign is over, they return back to the same sleepiness as before.

When the campaign is over, there comes the sensation of emptiness and of being worn out. You haven't got the go to

take up the fight, and the degree of preparation is lowered. It is reprehensible to deal with isolated actions, which empty the strength of the people. We must live in a continuous guard for conquered areas, which doesn't mean that the pastor and the elders are to be responsible for serving as guardians, but that the whole assembly are in function in vigilant prayer. The greatest problem for all God's work is negligence in prayer life.

If there are lacks in prayer life, it won't help no matter how we struggle. Nothing can compensate a malfunctioning prayer life. Is there no vigilance in prayer life, the enemy will be able to deceive us.

It is also important that the prophetic gift exposes the enemy's plans. Not all the people of God can be prophets, but you ought to expect that all God's people pray for the prophets, and do not slay them through slander and meanness. Opportunities like this, are used by the enemy to sow his tares. When the prophetic ministry is weakened, great opportunities are given to the enemy.

A big problem in the work of God is that Christian people do not always understand the necessity of the prophetic ministry in the community. Not that some prophetic messages are being delivered. How valuable it may be with prophetic gifts like these, the prophetic ministry is still more important. This ministry probably is the most difficult one in ministry. When Moses fought against Amalek, he held his hands lifted in prayer, and all his enemies were kept away. Who was Moses? A leader of people? Surely not! He was the greatest prophet ever, except Jesus. But when he ran out of strength to hold his hands up any longer, the people of Israel lost its victorious positions. Then Aaron and Hur came to his rescue to help Moses, to keep his arms lifted up.

The problem in our time is that instead of holding the prophets' arms up, many people hang and cling themselves aro-

und their necks. They do not see the importance of the prophetic ministry and the prophetic watchfulness. This means that the enemy will maximize his opportunities for his operations. What was the reason why the enemy had the opportunity in the first place?

It all came about because of the people being asleep. Shortcomings in vigilance gave the enemy the opportunity for sowing. What did he sow? He sowed tares.

There is nothing so dangerous for a Christian as the spirit of slumber. The spirit of slumber is not the same as passivity. You may be on maximum alert within some areas, but you may still have the spirit of slumber within other ranges where you ought to be alert. Many members of a congregation are diligent co-workers. They can cook, washing up the dishes, hand out leaflets and sing – all this works out well and they do it with pleasure. But try to make them attend a prayer meeting! Only two or three will come.

Most people do not understand the fundamental importance of prayer. Many are unaware of and fail to realize the fact that prayer is a mighty weapon against the enemy. What is peculiar for the spirit of prophecy is pain, and suffering. Simultaneously there is prophetical joy. Through prophetical joy is the person to discover the victory in Jesus. When the congregation comes under prophetic influence, the spiritual level is raised immediately. There will be a radical change in the tone of voice in the singing, in witness, the prayers and fellowship. There will be a quite different tone of voice when we greet one another.

The enemy tries to force the barriers that hinder his activities. Those who are to stop Satan from carrying out his operations are the people of God. Satan has his territories where he can remain, we are to stop him from coming into the territory of the kingdom of heaven. When the people has lowered its guard and its readiness – both for attack

and defence, when the watchmen are asleep and are without answers to the people's questions – then the enemy has got free admission into the field. But he is working in such a manner that he and his infiltrating activities will remain undiscovered.

It is not only in times of war that the superpowers have an intelligence service and espionage. Even in times of peace, people spy and collect information about the industries, secrets of defence and about people. Why? When the day of confrontation comes they will have stored up a maximum of knowledge about their enemy. The enemy is at work even when we think it is peaceful around us. He operates unseen. When the people are asleep when they are not on the alert, he will come forth and sow his tares. *"But while men slept, his enemy came and sowed tare among the wheat and went his way."* He came, fulfilled his mission and went away very pleased about everything having worked out so tidily and free of friction, and without confrontation.

Jesus says: *"Think not that I have come to send peace on earth: I came not to send peace but a sword."* We like to talk about peace as a characteristic sign of the kingdom of God. And, yes, it is so in the kingdom of God, but not so in the kingdom of heaven. Jesus goes on telling how this battle will manifest itself: Father against son, and so on. The closest family members shall show enmity against one another. Jesus describes this as a significant trait of his activity, conflicts and struggles. Why?

The seed and the tares sprout and grow. It takes its nourishment from the same field until the time of harvest. When ripe, it is exposed, what is genuine. Some of it has ripened for the barn, others to be party bundles to be burned. These bundles are organisations.

When Jesus talks about the time of harvest, he means the time of harvest that every generation will live through. It is

Gods offer for revival. When the harvest is ripe, the Lord sends forth his angels, his messengers. In connection with the harvest work there is a separation! This separation is to draw a distinctive line between the genuine and the tares is done in the kingdom of heaven. The tares are thus collected in party bundles within the limits of the kingdom of heaven.

What is finally happening is that the party bundles are burned. All according to the Scriptures, saying: *All flesh is grass*. It withers and is burned. That is: all the carnal power that is developed right from the time of sowing until ripening is tares. What determines the result of what is growing, is the species. You do not get grapes out of wheat. You do not get wheat out of tares. Already when the seed was thrown out, the species was determined. There is a good heavenly seed. How will you realise what it is? The genuine, the true nature, is not clearly seen from the outward aspect the exterior may have defects and still be the genuine seed.

Jesus goes on with another parable of the kingdom of heaven in Matthew 13:31, saying:

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Here we note that the grain of mustard seed is the least of all seed. The mission of the mustard seed is to develop into an herb of spice. In the previous parable we read that the genuine seed and the tares grew in the same field. The seed of the spice herb is rooting and grows up to a relatively big plant, bigger than other plants. And then it has reached its determination as a spice herb. But here is something happening. The spice herb grows into a tree, a giant tree.

Thus Jesus talks about two seeds out of the same field

and two plants out of the same root. Jesus spoke about the terrible problem arising when the people is asleep and the enemy finds opportunity to operate undisturbed, sowing tares in a field which is restricted and prepared for a special purpose. In this new situation something else is described. It is not the spirit of slumber that is the problem, but presumption and pride. It follows when through achievement one has accomplished greatness. Then the aspiration is to grow even bigger. When you have grown bigger than other plants, you begin comparing yourself with the trees. The first stage of growing was natural, as long as the plant was kept within the framework of the natural, and determined by natural laws. But when it begins to compare itself with the trees, the natural borderlines are forced.

On a certain occasion the children of Israel said: We want to be like our own neighbour people and be ruled by a king. We want to have an army. We want power. The little Philadelphia, of which is said: *"for thou hast little strength, and hast kept my words, and hast not denied my name" This* little Philadelphia becomes a great Laodicea, which says instead: *"I am rich, and increased with goods"*. It is a great difference between Philadelphia and Laodicea, but the difference is not shown until they have reached a certain stage of development.

The spice herb becomes bigger than other plants, but is still less than any tree. Why shall we, as the people of God – we who represent so much – be living that shut away and isolated? We do possess power and resources and means by which we can use to permeate society or to pursue political and economic power. This is the way whereby one may exert influence. And completely other visions and ambitions start to change the methods of activity. It all bears a new stamp of social, political, worldly ambitions for reform. In every human being there is an ambition for doing some-

thing to bring about a change and to improve, and by following this thinking a terrible situation will arise.

In Revelations we see how this ambition has succeeded completely and come to power. *"Come let us build us a city"* they said at first. It is not advisable that we, who are so many, sojourn this spread out. Let us unite in power in ecumenical work. We will build ourselves a city and a high tower, the top of which will reach up right into the sky. The boundaries are blown away. Exactly like in the days of Noah, when the sons of God united themselves with the daughters of the people. The boundaries have been forced. Likewise it is said of Babylon the great that her sins reached right up to heaven. Illicit alliances were entered. Alliances were established with supernatural powers, not only to compete with, but also to besiege, occupy and conquer new territories.

The spice herb starts, through mutative changes, to assume the form of a tree, and becomes the biggest of all trees. The spice herb becomes a big tree, in the branches, to which the birds come and build their nests. We might illustrate this in many ways. There are quite a number of examples in history where this happened. "Come, let us make!", "Come, let us build!", "Come, let us unite in power!" What immense efforts for unity, community, co-operation, understanding, development, growth, success! When having successfully organized this, it is to be exposed to the whole world, demonstrating all of what it represents.

It is a kind of competition and performance, which wants to assert itself that we are at least as many as the others. We are more in number, mightier, stronger. Our values are of more importance. This is the beginning for the usual struggle for ministerial posts, to enforce so called "Christian values" in the societies. Christian parties are established – all kinds of things start to grow all of this because there was

a change in growth. It became something else than it originally was designed to become, but stemming from the same root!

Compare this with the revival movements. He who reads the message of the Pentecostal revival in the twenties, and compare this with what is presented today, will see – only from these hundred years of revivals – how the herb has become a giant tree, extending itself all over the world.

Today the world language is spoken, the language of power, in political, social terms, but rarely in spiritual. And when it is spoken in spiritual terms, a different meaning is given to it than heretofore.

It was good as long as the herb remained herb, but the little spice herb grew up to something great, became mighty became many. Demands started to rise from the perspective of the numbers of the people, according to one's moral and one's economical power. Thus the herb got injections from contemporary society, which caused the mutative changes, injections for instance from the ecumenical movement, implanted thoughts of greatness. Now new chromosome-like herbs are seen growing and becoming trees.

In the literature, edited by the Pentecostal movements in the twenties and the thirties, and the literature edited today, you can state that of course it emanates from the same root, but somewhere along the line there was a mutative change that took place. The little Philadelphia has become the giant Laodicea.

I have never been able in my thought to be reconciled with all referring to denominations and organisation. Panic-stricken I have fled organisations, knowing its intrinsic dynamics. If it is let loose, it will come to power through its bureaucracy. The regulations, which were maybe necessary in a time of expansion will be burdensome in a stage of recovery, when instead of caring for your inner life, you will

have to concentrate all your efforts to come to grips with its outward forms.

It will no longer do with offerings and prayer. Instead other quests for new methods for managing the outward arrangements will be put to the fore. And then it becomes a matter of either commercial interests or of subventions.

When this stage is reached, you have grown out of and parted from the secrets of offering. At this stage you are giving out of your surplus and commitments for service in time of leisure. We ought to be thankful when God breaks us into pieces so that the assembly will not become a tree where the birds will be nesting.

These birds are the delusions, authorised through secularised church communities, standing on the roots of revival. It takes its nourishment out of its history, out of the same soil, where it was once planted. It finds its nourishment from it but serving other purposes. It is truly not without importance if we are plants or have become trees, giving space for these birds that live by the same wheat that the sowing man threw out, but which fell on the rock.

All the not genuine have its conditions in the genuine. Without the genuine, nothing false would exist. The great organisations have their conditions in the small, the root, without which they cannot exist. These enormous world churches that are expanding, take their nourishment from the root of revival, which stands in the cultivated soil, fertilised through the Word of God and the Holy Spirit.

In this situation Jesus touches an additional thing, which in a substantial manner throws its light on another important range, Matthew 13:33

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

We have spoken about the field; the genuine and the false. And about the herb becoming a tree, both kinds in the same field, both on the same root. But now it is about a leaven, which a woman mixes into three measures of flour. *This is a very unnatural act.* Leaven is nothing else but old dough. Either the dough is baked in the oven or it is stored as leaven. Either the dough becomes bread for the hungry, or leaven. You become leaven by staying what you are. The only way to be kept from the effects of leaven is through renewal and becoming what you are supposed to be.

Jesus wants to illustrate how the flour was ruined in such an early stage as possible, and lost all possibilities of becoming was it was supposed to be.

The woman did not take all leaven on earth and threw it into all dough that existed. She took the little leaven that belonged to her household. This is not about the giant churches, showing off with grandeur and in majestic appearance. Here it is the simple and little assembly. The small Philadelphia is through sound teaching preserved and does not become anything else but what it is supposed to be. It is constantly renewed in the process toward perfection.

The leaven is the image of a category of Christians. The flour is the image of another kind of Christians, who have preserved the genuine. It is grinded pulverized, crushed.

What do we find in Christendom today? Traditions and the leaven exists everywhere, and it is added unto anything that comes forth from the genuine, the little, the crushed, that which is brought to naught. Revived people begin to seek God in humility and in prayer. The flour is the image of the contrite human being. Three measures – it is spoken of offering – which was to be brought forth unto God. It had a special function in the service, but also in the community, and it had to be absolutely free from leaven. Christians in

our time have leaven fermenting, gathering themselves in services, inflated with pride.

God will never have his say. They have had an encounter with and the experience of the kind of Christianity that lives on old experiences. All have some dealings with the flour, but instead of being baked to bread, it became leaven.

All Christendom is full of this leaven. As soon as a small amount of freshly ground flour appears, the woman is there to throw leaven into the flour. She is not content with letting it be without ruin it, and to be developed according to the plan of God.

The woman comes when the seed is grinded into flour. When the soul is contrite and longing for God to the utmost of ones being, the leaven is thrown in, in order to take away the genuine in prayer, the contrition, the worship and the humility. The process of fermentation gets started, the process of becoming fermented and leavened. How come that something that began so good, ends up so bad?

Suppose God would have succeeded with all offers, given to human beings who gave themselves up unto Him in contrition of heart before His face, in confession, in repentance, and in distress. Suppose He was allowed to succeed through these humble people, which are through with themselves, reduced to microscopically small particles – like small grains of mustard seeds, nothing to show off. If God would have succeeded.

But then you have a lot of old, stored experiences, having been accumulated within Christendom, and being brought forth at suitable, solemn occasions. Do not store up anything of what you have experienced! Leave it at once! See to it that you have always a fresh flow of something new and living. Or else it will easily be leavened. And then the fermentation starts, the mixing of the leavened and the unleavened, finally it is all ruined. We must learn the laws, which

have to do with origin, nature, development and growth. It is a question of life and organism, and not about organizations.

The woman threw the leaven by carelessness or on purpose. She is the image of wisdom and knowledge, the stored, and the preserved, it is she that has become sour. It is very easy to become sour. It is heard through prayer and the giving of testimony. The humility vanishes and turns into a kind of bitterness. Something that is different in its essence. It is an old leaven, stored in the supply instead of being baked in the oven.

It is easy to become sour. Through confrontations we have daily we see things we will face, events, people – and we often fail to understand that these experiences are part of the reduction process. God is dealing with us. He is grinding us.

In the Bible it is clearly spoken about the leaven of the Pharisees, of the Sadducees and of Herod.

Different kinds of leaven, determined by their names, the leaven of the Sadducees – treason. The leaven of the Pharisees – self-righteousness, pride and greed. The leaven of Herod – the demand for power.

The leaven of the woman is a new domain. It is the leaven of Christendom that she throws into every new measure. In every new revival she is ready with her supply of leaven. When God is crushing people to make them more humble so that they start crying out for reconciliation and forgiveness, they are utterly contrite. The spirit of God is mowing upon them, then Christendom comes sneaking up with its leaven, and throws it in at an early stage to bring destruction. Then when the process of fermentation starts, they say: Look how they are!

It is easy to become sour through the leaven of Christendom, and ending up in conformity to, receiving the Babylo-

nian characteristics of polytheism and idolatry in all its different forms. It is a struggle for life to fight that influence. There is no other option than to keep a distance to this woman. It is a must to be aware of her existence, and to fight her, and not letting her take us by surprise, if we do, it will be too late and the flour has already become sour. At this instance it has to be put aside and God has to begin afresh with a different people.

What is needed for every period of time is a revival movement of divine visitation that will bring us out of passivity and indifference and teach us to give priority to what is really important. He who examines himself before this message cannot escape the immense, depressing feeling of shortcomings, and insufficiency. There is no possibility to hide behind the experiences of the leaven – these very experiences of the old times, which were so good while in a stage of flour, and which were baked into bread for crowds of people.

But that which remained, we hid in our supplies, thinking: "This I will spare for myself!" We have been carrying this until it finally was developed into a substantial fermenting product within our nature, that everything that moves within our spiritual sphere, to us is just "the old times" or "the times of revelation". We do all have a span of time, on which we feed and find our nourishment.

The context is illustrated further in the book of Revelations. For this is only the initial phase. In Revelations the final result is depicted, in its ripeness.

If we let ourselves be seized by the Word, the Spirit of the Lord will put ablaze the old, so that it will be burned, and we be filled with new power and His glory. He will lit us up with a fire that will make us burning, truly vivified and in function as Christians.

We have read about the time of harvest. Operations, determined by time are put into its essential context. It is not chance that will determine what happens, the course of events are regulated by laws. In Matthew 25 Jesus goes on teaching: *"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom..."* The parable that follows is not possible to separate from its background and its context. The relationship amongst the bridesmaids is to be seen from the standpoint of the Lords servant, whose mission was to feed the people of God at the right time, but began to beat his fellow-servants and seek his own.

The servant was divided, with a divided heart. He served his own purposes, and at the same time he tried to serve the Lord. When his lord came, he said: *"Hew him into pieces."* His divided heart became obvious. And he was split into as many pieces as his mind was.

"Then shall the kingdom of heaven be likened unto ten virgins...." It includes all Christendom.

In all generations people have broken up. All who rise up and walk out have expectations of the Messiah. Lutherans, Baptists – all have their advents. Some have an overflowing, abundant spiritual life. Others have lack. What do the differences in levels depend on? In Revelations we read about the church of Laodicea. *"So then because thou art lukewarm and neither cold nor hot I will spew thee out of my mouth."* Not cold, nor warm. Being lukewarm means having not enough. There are Christians who have energetic power enough to do such works, which are characteristic for those who follow Jesus. They have the energy, and power for their walk, but not enough to be caught up, when Jesus comes.

Many people take part in exodus. They all have various ideal visions of Christ. Some have that of the Baptists, as

they have depicted Him, but have not seen it in its the fullness. And as they have not seen its fullness, they have not felt the challenge to overcome their negligence. Why are people negligent? It is mainly due to their lack of power. Whosoever is in want for more power puts things aside, which he means are not very important, at least for the moment.

Maybe you are in the place of not enough, and you are weary. The servant of the Lord was maybe divided he gave you one part – but not the whole. The image of Christ is distorted and unwholesome. It does not compel you to be zealous about receiving the spiritual gifts. *"Follow peace with all men and holiness, without which no man shall see the Lord.", "But covet earnestly the best gifts and yet shew I unto you a more excellent way."* Where is the eagerness? Coming short of eagerness, is a clear indication of not having enough. Being unaware of this, you are simply contented with not having enough.

Even if you are doing well in your walk with other Christians, you are not rapture-ready. What is really needed to be rapture-ready? The spirit that lives in us shall transform our base body into a glorious body.

We take part in fellowship, with our imagery of Christ, who He is, teaching and preaching, that the King is coming. Everyone is waiting for the King in his own manner. People are set in motion in various activities: work, mission. But the power will not suffice it is not enough for the rapture. The urgency and necessity to become eager, has not been an important issue. *"Covet earnestly..." "Look with all your hearts..."* When the priorities are not right, the thinking will be: If I am only taking part in work and activities and do this or that, I will become a good Christian. But then you have missed the point, that what is of utmost importance, is to have more than enough, the abundant life.

What is significant for the abundant life? If I say it is worship, you can make a formula out of worshipping. If I say it is thanksgiving, we make a formula out of thanksgiving. There is no possibility to know what is especially significant for the abundant life, for what concerns this life is not made visible in fellowship, but that which appears in a revelation.

When the cry came: *"The bridegroom cometh, go ye out to meet him!"* Then it was revealed, that half of them had no oil. It was in the process of the ripening, that the difference was made known between the genuine and the false. Not in the beginning, not in the growth process, but in the time of harvest. So it is also here. The question is: Do we have the abundant life? Not the ability of having church activities. Not in giving offerings for the winning of souls, but do we have life enough, to be caught up in the rapture? Are we in a pursuit to become soul winners.?

If – like Paul – we are pressing forward to the resurrection from the dead, then soul winning comes as a natural consequence. Through the narrow perspective, the nearness to Jesus, the testimony we give, will have its thrust through us. If Jesus is alive to us, if his coming is real to us, then it is not hard to witness about him. Then it is not hard to take part in the services, in witnessing and serving Him.

Then you feel: Lord, I must be a part of this!

The three parables we have studied earlier are about the organic life and the laws of nature. In this fourth one, it is about ten virgins, who took their lamps – movement, activity, the walk.

They gave priority to the right tasks in the right way. The awareness that Jesus is coming, helps us to be living in anticipation for breaking up, and going home. In every situation we have to examine ourselves if we are ready to meet him, and see to it that we have the abundant life. What is your

life-style like and how are you serving the Lord, concerning light, temperature, and power? Do you have the power of God to be caught up, and be transferred into heaven? Then similarly the power for witness and service is yours.

There is the secret.

Fight her

Revelations 18 has this heading in the Swedish Bible: *The fall of Babylon*. Apparently this event is something for which heaven is longing. The nasty thing about Babylon is not mainly its greatness and activities, but what she achieves. *"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." (Rev. 18:1)*

Heaven is the only power having the ability to reveal who this woman is. She cannot be exposed with carnal zealousness, or human indignation. Such things do not lead forward to anything but actions of revenge and new murders. The only power that can meet the requirements to deal with, and to make a final settlement with this old power constellation, is heaven.

Babylon does not represent the highest and greatest dignity. On earth she has a great ability to be considered a royal queen, sitting by the great waters. But when a heavenly messenger is to pronounce the truth about her final end and doom, then the mission is given to an angel. The Lord Jesus Christ does not do it Himself.

The sun woman represents something different. She has the sun as her clothing and the moon under her feet, and is wreathed with twelve stars. The sun woman is of heaven, but has her function on earth. When she was pressed she did not begin to fight the dragon, but was fit with the wings of an eagle. Then she took off from these domains and flew out into the desert to the place, which was kept in reserve for her there. There she is living in seclusion, abiding. The

sun woman is much higher in rank and has a much greater dignity, than the woman who is sitting by the great waters. She is genuine, remaining and true.

An angel from heaven came down and illuminated the whole world. Man is not in possession of that revelatory light, as to expose lies in all its seductive forms, therefore man is deceived. Just because of the darkness, prevailing in time and space, the harlot has succeeded with her abominable acts. The greatest sin is mentioned in the last verse of the chapter: *"...for by your sorceries were all nations deceived."* This kind of sorcery is the worst of all, for the woman claims to represent salvation, freedom, culture, human dignity, and a future. By her witchcraft she has beguiled, and laid a snare for humanity, by her masses, solemn feasts and services.

Hundreds of years follows upon millenniums, humanity will continue with its religious ceremonies, but as the human race develops further intellectually and technologically, social patterns will take on a more stabilized form, and seeks its way out on further adventures. She will be taken captive into occultism and spiritualism.

"You have become a habitation of hateful birds!" God is wroth. So angry that he raises a demand on his people to reward the harlot. To be able to put this wrath into action we must be aware of what will befall her, what end this harlot is destined to confront. It is necessary to have a clear and true vision of this.

The description of the fall of Babylon begins with the words *"Babylon the great is fallen, is fallen!"* In the next sequence, the urging sounds: *"Come out of her, ye my people!"* But you cannot come out of something that is already fallen and destroyed?! In order to break up and come out, the whole background and its development must be clarified in our minds. We cannot judge things from the stand-

point of what can be visibly seen at the present of the power and authority that this fallen woman represents. We act from what the Bible says about her final state. Out from this perspective, we can both save ourselves, and others from her power and influence.

We shall not judge from what archbishops and popes are dealing with right now. It may seem that they are apostles of peace and are representing peace and those powers that will unite humanity, in efforts for unity, peace, and equality. It all seems so impressive, that those within the Christian assembly may think that they are unfit to take part in anything in this process.

But we shall not act from what we are seeing right now, but in accordance with what God has revealed through the angel. It will all end in disaster for the whole of humanity. This awful harlot will drag all humanity with her into hell that she has prepared for herself. Therefore heaven demands that all the people of God shall come out of her. One must unhesitatingly take a stand with firmness: Break up and come out of her. Mark a distance!

However it is not enough coming out of her. We must also start fighting her. It is clearly written: *"Reward her for her iniquities!"* To whom, is this command addressed to? It is too late to reward the harlot when the angel has carried out his final mission and pronounced that Babylon is fallen.

Now is the time to take part, preparing her downfall. This we do through passing on the truth to the people what this arch-whore is representing. What she hates most of all is being exposed. She could have lived on and ruled by her lies. But when the angel appeared and the light was revealed, she tumbled down.

Our mission is to expose her, torment her there is nothing that the Babylonian harlot fears as much as the light of truth. The only threat against her is the prophetic revelation.

"Happy shall he be, that taketh and dasheth thy little ones against the stones." (Psalms 137:9)

Not feed but crush. He who is crushed against the rock, might be saved. It is better to fall on the rock and be crushed, than that the rock falls over us and we be utterly destroyed.

The hate and wrath, which is in the heart of God, must be given space and room in his assembly, in our own hearts, and be realized in relation to the false queen. *Reward her for what she has done!* What is it that she has done, that is so terrible? It is said of her that her sins reaches up to heaven, she cannot reach any further. She has forced all barriers, and forced herself into new grounds and made new alliances, the sons of God, and the daughters of men in a perverse liaison.

"And they said, Got to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Genesis 11:4) This is the true ambition of man, to build oneself out of poverty, sickness, tribulation, and through demonstration of power before man and before the invisible spiritual world, that man is sovereign. The goal and aim of man is to achieve the final bliss of safety, authority and the supremacy of man, which thus has been the strivings ever since Nimrod built the first city.

The harlot queen has some thousands of years of routines and experience. She has ravished and demolished humanity, ever since. Her most conspicuous mission is to deceive all people through her sorceries. She is paralysing people in different ways with her deceptions. She has deluded longing souls, which sought for Jesus. In place of coming to Jesus, they came to church, which laid hold of them with its terrible trade with men, and tied them with the bonds of religion.

It is quite easy to become liberated from the Egyptian yoke, but it is hardly impossible to escape the Babylonian yoke. All – with no exception – left Egypt. But it was a diminishingly small number of those that came out of Babylon after the Babylonian captivity. Most of them were so acclimatised, that they could not think of anything better. For them, the life by the rivers of Babylon had become a paradise. They were deluded. Jerusalem had lost its attraction, and so had the temple. Returning from Babylon was unthinkable.

But there were some who cried out, when they saw how things developed; when they saw how the multitudes were even deeper rooted in the Babylonian soil, and acclimatized. These who experienced estrangement, wept and cried out: *"How shall we sing the Lords song in a strange land?" (Psalms 137:4)* When the edict of freedom was pronounced, these were but a little remnant that came out, and went back to Jerusalem, with shouts of joy.

It is horrifying how the spirit of Babylon, makes man to become rooted in this world, building paradises in time, by their own means, in order to obtain salvation. Not from sin per se, but from problems that are the effects of sin. Man is only focused on the symptoms and struggles to overcome them. Man will have support from this harlot queen, through the sacraments, the means of grace and the mysteries of the church. Multitudes of our neighbours will never make it to heaven. They will be lost. They sought for God, but were taken captive by the church and went into the Babylonian captivity, which they never will be delivered from. They will be a part of this system that is destined to fall.

If I find my closest kin, being deceived, I must be filled with anger. I cannot be an indifferent spectator and just register how millions of people are being deceived, bound and condemned by this damned harlot church, having their

spiritual condition irrevocably settled in a place of eternal darkness.

It is our mission, by the command of the Word of God, not only to come out of Babylon and mark a distance to her but also to fight her. To fight is to let the heavenly light shine through the prophetic ministry. This means suffering. This whore has killed the prophets and holy people of Jesus in all times. Through everything that is described about her capacity, her qualities, her traits of character, and resources, we see a flood flow along. It is the blood of holy men and women.

This queen of culture, this queen of religion, is nothing else but a murderer, who in all her civilized manners is a primitive cannibal that cannot withstand true life, but devours it as soon as it appears. Many Christians, baptized in the Holy Spirit, keep themselves away out of cowardice or some kind of suave and false humility. Such kind of opportunism will be the cause for multitudes to meet the church and be lost, instead of meeting Jesus Christ. We must assail heaven with prayers to be bestowed with power from on high and to march forth in boldness and to raise bulwarks against her.

Government service institutions

In the book *"Så minns vi Lewi Pethrus" ("Remember Lewi Pethrus")*[*] one of the authors very joyfully and thankfully states the following: "The little grain of mustard seed became a big tree." Then it is developed in the book how the little grain became the big tree. It is a historical depiction, which is so accommodated that the reader is not informed about the virtual state of things. And therefore this book is dangerous. There is no information about what has given the revival of the Pentecostal movement its profile – that which is typical and significant. More or less everything but speaking in tongues is excluded. And so speaking in tongues or the baptism in the Holy Spirit becomes the core and essence of the Pentecostal movement, avoiding thereby a great deal of the difficulties.

Simultaneously there is a difficulty to escape the ecumenical issues all together, and similar problems, with an attachment to the appearance and features of the Pentecostal revival in the beginning of the twentieth century. This book is an example of how you can use historical data to deceive and mislead people. It is accommodated for a coming generation of Pentecostal youth, and it portrays essentially separate epochs. The boundaries may be marked in various ways.

During the thirties it went through a major transformation, due to the fact that the Philadelphia assembly of Stock-

[*] Lewi Pethrus was a prominent figure of the Pentecostal movement in Sweden.

holm, Sweden, had built the Philadelphia church.

This was the beginning of a new era for the movement. In the extension of this epoch, the issue of the social commitment arose. Increasingly the awareness of political issues was felt. It started off with to have some politicians to enter into the Council of the City of Stockholm. Gradually an interest for national politics came, and efforts were made to cooperate with the established political parties. When this failed, a political organization was formed – I name it a religious-political bastard – KSA*. The Pentecostal movement was to canalise the new ambitions to Christen society.

Through concrete historical documentation, I have shown here how it came about when the spice herb became the big tree. When it had become the big tree, the birds came and lived in its branches – they were the new ideologies and ideas. New contacts were established and gradually prepared the ground for cooperation with very divers institutions, for instance the temperance movement and the sports movement. All this was of course seen as something exceedingly good!

If thirty years ago, someone should have said that the Pentecostal movement would have developed in this manner, no one would have believed him. But now it is a historical fact. Before a change like this takes on its form, it must have been made manifest in the human mind through thoughts and ideas. There is the idea, a wish to permeate the various institutions of society with Christianity.

The genuine and the false grow together in the soil. Let both kinds grow together until the time of harvest, says Jesus. But here is the limit. At ripeness, separation must take place. Some become party bundles. The outcome of many revival movements, have been organisations and societies.

What now if the spice herb has become a tree – what

* Kristet SamhällsAnsvar – transl. Christian Society Responsibility.

does this mean? What is it that Jesus wants to warn you about, that is so dangerous?

We have two images: The genuine and the false seed in the same field, and the natural, and the unnatural, growing on the same root.

This describes two phenomena in our time. All church societies that we find in our country today are permeated with liberal theology. They represent social ethics and a lot more, which have very little to do with the original pattern for Christianity. In many ways it has detached itself from its origin, although it has the same historical root and virtually lives and is developed through the nourishment from its roots. So it is with the movements of today.

The Lutheran church in Sweden dates back several hundreds of years. It cannot be said that it has its root in revival Christianity. Its tradition is of a different kind. This church is nothing but a tare that is thrown into the field of the kingdom of heaven. The disastrous thing about her is that her theology is evolutionary. Revival Christianity is revolutionary.

Evolutionism means that you preach a kingdom of God that will grow forth, develop, and be brought to its perfection. When the kingdom of God has permeated the world, the King will come.

The eschatology of the Lutheran church is thus, that the kingdom of God will come through development. The world develops and makes progress, its theology says. Therefore, it comes natural omitting the teaching that to be born again. The borders of the kingdom of God are the territorial borders of the country, which means that, he who is born in Sweden, is a Swedish citizen, is a Christian, as Sweden is a Christian country.

Is Sweden a Christian country? It is certainly not. There are no Christian countries on earth. There are only Christian individuals.

The Catholic Church, which is the mother of this terrible teaching of salvation, has replaced personal faith and conversion with the sacraments, and what they offer is objective grace and salvation.

Lots of people, who have been awakened about their need for salvation, forgiveness and atonement, will meet the church that offers them the sacraments. The Swedish people are christened through infant baptism without personal faith on the part of the baptismal candidate.

It is taught that the salvation works objectively, "for the baptism is not an act, performed by man, but grace, given from God." Therefore it is also quite irrelevant if the candidate has a personal faith or not. Objective grace works through the church, given the authorization as an institution of salvation. The church guarantees and administers these means of grace – the sacraments. One country after another has been christened by military power, and the church has of course had a dominating influence concerning the political composition and influence in these states.

The tragedy lies in the fact that they eliminate all the substance of the teaching of salvation and replaces it with something that looks the same, as it is about baptism, salvation and the holy communion. All this is connected to Jesus Christ, using his name to give authority to this delusion, it is often so similar to the gospel they preach, people who are not illuminated have no ability to see the delusion. When it is accepted, the result is that they prepare for hell through their belief in the church and its sacraments. They will be eternally lost on account of the false doctrine of salvation, which is provided by the church.

How is it possible to connect the name of Jesus to something so essentially different as the principles for salvation, presented throughout the whole Bible? The personal faith and conversion are extracted and the main focus is set on

the church instead of on the individual, on the sacraments instead of on personal faith, on church morals and piety instead of on personal conversion, and repentance. The teachings are that the kingdom of God will expand and develop and will gradually and finally have the world in its command.

When Christianity has permeated all humanity, the King will come – to the Christian states. There is logic in all this, there is nothing missing out in the doctrines of salvation. But what is the use of the church being logical in her deceit?

Jesus warns us about sacramentalism in the doctrines of salvation. Sacramentalism demands clerical authority. The next step is clericalism, the kingdom of priests and clergymen who are taking over the function, belonging to the priesthood of believers. The clericalism makes people more or less passive consumers of the teachings given by the church. As passive recipients they go to church in order to obtain salvation.

The teachings of the Swedish Lutheran church, has been the reason why other denominations and assemblies always felt a strong discontent. Those who have awakened to the fact that men will suffer eternal damnation with the blessings of the clergy have come forth in great protest. Men will be lost through the sacraments of the church. Men are lost on account of the fact that they refer to traditions, rituals, ceremonies, and have no personal experiences. They have to trust something that the church stands as a guarantee for.

They are lost, and worst of all – in the name of Jesus! The church is impudent enough, to connect the name of Jesus to its deluding teachings. This is the curse. They use the name of Jesus and the apostles as authorities. They also do not hesitate to refer to the Christian assembly of the

apostles, though every normal intelligent man can see, that there is no example that such doctrines on salvation is practised in the days of the New Testament fellowship.

If we could succeed to neutralize the Lutheran Church, much would be won. She is the cause to all the divisions. She is the mother of all the abominations.

Therefore it is so important, that we become aware of the fact that there is no possibility to try to have a dialogue, or an alliance with this harlot. She is to be fought – as an institution, as an organization and as a tradition.

If we want to be a sound assembly, we must first of all come out of this church, and after this, from the Pentecostal movement.

Is it possible to be anything but full of hatred against this institution, the cause for billions of people for being lost, because the church – instead of proclaiming the gospel of conversion and repentance – offered them a message, that took them captive into a Babylonian thraldom, where they are much worse off than in the pagan one they came out from.

I have prayed to God for the grace to say this so that all nice, good and sweet people may receive it. So that at least someone is set free that not all become annoyed and take offence at this. It is so nice speaking in tongues and to see people healed in Lutheran churches and in other free churches. But tell someone that the Lutheran church is nothing else but a harlot – say this, and you will see about your fellowship, with your brothers and sisters in due course!

Most people have come into the church with the teaching, that they did simultaneously enter the church and were written into the kingdom of God, which is a false pretence. You do not enter the kingdom of God with a few drops of water on your head. The Scripture clearly states that the children belong to the kingdom of God. No religious cere-

monies of godfather institutions are needed to take responsibility for the education and development of the newborn infant. But there is an atrocious power in these traditions.

The churches establish cooperation with all church institutions in our age. At the same time they meticulously guard their own territories. There is cooperation between the organisations. This cooperation has an economic base. There has to be cooperation to obtain government subventions, a social base for common social information, and a cultural base with evening classes to educate the members in the assemblies. This is a base developed for secular issues. The theological matters are left out. All good forces are united in common projects, that of a church or that adjacent to it, and this is very appealing to everyone.

In constructing this body of organisations it will have its constant influence and impact on society. The body is represented by the Catholic church, the Lutheran church, the free churches, the Pentecostals, the whole range of religious organizations are represented, furthermore bodies of organisations, councils, committees and many more. And they in turn are in alliance with the World Council of Churches.

If there should come a revival, an awakening someplace or another, it will simply be an exchange of prisoners. Those who do not like the revival will go to the church denominations, and those who do like it will go to the more free churches. They say that they convert.

In the past days they *"went forth unto Him without the camp, bearing his reproach"*. But now they convert, converting is something everybody can do. It is quite inoffensive. Catholics can convert and become Protestants. Protestants can convert to the Catholic faith. It is well looked upon, and it is civilized and modern. You are not a Pentecostal anymore it does not have a nice ring to it. Instead you beco-

me a charismatic! Speaking about pneumatology, spiritual baptism for academics.

What a conceit! Pride, bullying, snobbery! And this may continue to have its sway, because it is so wonderful to behold the clergymen become folksy, free and joyful.

It is so nice to see the bishops join other denominational leaders in different churches so that all Christians can be united on one and the same platform. Then each person will bring his Jesus, the Jesus of the Lutheran church and that of the other churches. They use the same name when they worship, but the meaning differs greatly. Since they are in the same room with their bodies, the say: What a unity we have got! The issue of sharing the same doctrines is unimportant, since each and everyone has his own.

When expressing themselves in common manifestations, it will be based on the individuals' opinion of belief and tradition, when confessing and praying together. Then at least we are in the same room!

Singing the same hymns, the texts of which will not give rise to controversial issues and irritating questions. Hymns about the birds in the air the flowers and the sea. What has to do with nature, with the environment movement and the indignation over the military rearmament policies and the Star wars project and everything that is focused on the earth. As peacemakers the blessings are given to peace and Christian dogma.

Now, if you cannot celebrate communion together, you can at least come as close to the ideal as possible. You can celebrate Agape, a repast of love. In the great ecumenical meeting in Västerås in 1977, it was not possible to share in and celebrate communion, because you could not intercelebrate – an elegant word for civilized people. I myself being baptized in the Holy Spirit and praising God in new tongues, could not understand what was meant with intercelebra-

tion. So I was informed that it means that a clergyman, who is ordained in one church, celebrates communion in another church.

All this is nothing but a scene! But why do we not say anything? Why do we flirt with the churches? Why are we so passive and silent, when we know that all their dealings, will take multitudes to hell. No one likes negative changes in the statistics and therefore you make all the efforts to maintain – and rather give some overestimated figures. Especially, if through the subvention system you receive a sum of money for every church member. Since this system of subvention money began, there have scarcely been any exclusions from any church. Instead there has entered a new concept: resting membership. If someone is inactive, his name still remains in the matriculation and is referred to as a member with the right to a grant – but resting. There is a lot of resting members. Some have moved to America and have been living there for ten years. Some died a few years ago and are resting members in another manner of speaking...

Through these grants the free churches have become government service institutions in the same way as the former state church was.

The servants of the assemblies are serving in sectors of medical service and treatment of offenders – they become hospital chaplains or pastors and prison pastors, school chaplains and pastors. The missions are spread between the pastors of the free churches and the clergymen of the former state church. Thereby various established churches attend to religious care, and when the religious care becomes approved and becomes part and parcel of the establishment, the personal testimony and witness is faded away.

Religion is attended to, by paid social institutions, clergymen and pastors, saved or not, are to be responsible for

religious worship in all imaginable institutions. This means that other employees are to be silent, nurses, juvenile counsellors, welfare officers. It is forbidden to practise religious influence in ones service. The religious service is attended to by the official institutions, and paid for by the state – that is the taxpayers.

To this religious scene the people of the awakening is accommodated. Instead of being the critics of the state, they have become the religious service institution of the state.

A revival, which does not settle with these problems, is no revival from God. Jeremiah 6:16 says: *"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein."*

In the religious establishment you react politically. With political boycott-methods, slander campaigns and other kinds of persecution and oppression. You smile charmingly and ingratiating towards the authorities, while you threat and oppress against the small minorities, which stand in opposition and are difficult to handle. You take all precautions to humiliate, and thwart and to put down their reactions, under the pretence that the hard-to-handle, are in error and being sectarian.

On the other hand there is a far going cooperation established between secular and religious power constellations in the established society.

In the Assembly of God, the rule is: The Lord gives victory through the few as well as through the many. It can never be a matter of statistics and numbers in the kingdom of God, that those in majority are always right. It is not only the Pentecostal movement that says: "We are many" and thus invincible, as it is said by the homosexuals too. It is nothing else but urges and instincts of the natural and the demand for power that makes people react like that. There

is a need to assert oneself in order to continue the oppression. We need a revival of John the baptist, preparing the way for the Lord, a revival with a prophetic dimension, *the voice of one crying in the wilderness,* with penetrating power.

I do not believe in the established form of Christendom of any kind, but I do believe in the Lord Jesus Christ and in the people that follow the Lamb wherever it goes.

Come out of her

The teaching, which I present here, is something that opens the door into the future in a very particular way. Not to the church or the world, but to the Assembly of God. The only thing that gives us hope is the fact that Jesus lives and that he has said that he is going to take care of his assembly and finally save them in His eternal glory. But we are not there as yet. We are surrounded by enemies, and we must know who our enemies are, and what they are dealing with. The enemy operates on many different levels.

In Revelations 18:1 we discover a time adverbial that points out a special event that belongs to a specific complex: *"And after these thing I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."*

Then it was pronounced: *"Babylon the great is fallen, is fallen!"* This is the final scene of the history of Babylon. After this comes the message: *"Come out of her, ye my people!"* Can you come out of something that is fallen and is no more? If Babylon does no longer exist, is there any reason for pronouncing such a command?

This urging gives us the information that the condition for understanding what Babylon is, is a heavenly light. The angel came down and illuminated. We must receive a heavenly light, which expose what Babylon is, but also which end this Babylon will encounter. Then at first we can act right in every time. It is necessary to have a perspective, so that we are not confined to the contemporary only, and judge Babylon from the present perspective, or how it is apprehended by people in this day and age.

There are thousands of prophets of fortune. They have their apprehension and their message clear about Babylon. They dream dreams of the future and they work methodically and aiming at building an earthly paradise for humanity. The goal is to build ones way out of all difficulties, which humanity has not succeeded to conquer by political or religious efforts, and to build their way right into heaven.

The lack of resources of the secular world must be compensated with important efforts even from this woman who is called the great harlot.

Revelations 18:1 is not about what we see around us today, but what heaven says about the time of her final fate. If we have got this picture clear to our mind, we will neither be deceived by her enticements, nor will we ever try to devour the baits, which this Babylonian kingdom is offering us.

Babylon has not risen overnight or during one generation. It is a process of many thousands of years that is now being completed. It is developed in such a way that humanity has constantly apprehended the resources she represents as something utterly positive and valuable. Because this Babylonian kingdom is built out of elements that all men are delighted in and long for. For instance it consists of politics and art, economy and handicraft. It is about diplomacy, various forms of community programs, solidarity and education. In this kingdom there is everything that creates power, unity and harmony among people.

"And after these thing I saw another angel come down from heaven..." And what happens? When this Babylonian kingdom is exposed, it falls down, because it is founded on lies. What is needed is light from above to reveal what she represents. This terrible construction cannot exist without lying, but it will be a downfall when the light falls on her. The light does not come from Alexandria or from Rome,

or from Washington, London or any university. It comes from a heavenly angel. The whole Babylonian kingdom, including all forms of apostate religion, can be exposed solely and only by the heavenly light. Therefore we do need this light.

The reason why Babylon has been able to develop so undisturbed is that this harlot kingdom has had as her special mission to eradicate all prophecy. She has pulverized, made impossible, depreciated and wiped out the prophetic ministry. This fallen woman hates true prophets, but at the same time she is surrounded by prophets of fortune, equipped to correspond to the expectations of people for religious experience or for experiences in the occult.

I get touched and angry at the same time when I see how the witnesses of the Lord have come forth in various connections and under various conditions. Then they have met hostility from the harlot that has not only flattened out or stopped their mouths but also killed them. A flood of blood is flowing throughout history. The blood of holy men of God, the blood of prophets, the blood of those who raised themselves up in power and with authority, those who proclaimed to their own day without compromising and ingratiating: "Thus sayeth the Lord!" Those who did not give a superficial account for what Gods will and intentions were, but revealed his purpose and plan with humanity and creation. And they became martyrs.

The opportunistic kind of religiosity is extremely dangerous for it does not give men what they need, but according to their demand. Those who were supposed to be the servants of the Lord, yielded in to pressure.

The illusive idea is that through change of methods and exterior forms, or making use of modern means, you will win success. A system is being construed, where new implementations constantly is added to it, the objective is to

divert from what is genuine and divine, until it is gradually transformed and diabolised.

All lukewarm, secularised Christians are left in peace. They are many enough to represent rather great collectives. All systems, both communist and capitalist, want religious elements as a guarantee or as a sedative. They want to furnish the people with ceremonies, festivities and therapies. Many have let themselves to be so formed that they have become the voice of the people instead that of God.

It is so tempting to yield; to become a religious modern movement, well adapted to the minimum demands, which people raise on religious experiences. Every true Christian must be filled with wrath and indignation, or else the fire will die. He whose anger is held against apartheid regime in South Africa is modern and opportune and a very good preacher. It is also important to have sympathy for modern music, yes, even to introduce modern music, although it leads forward to downright worship of Satan.

There are lots of religious Messiahs and anticipations of Christ, many imaginations of advent, where people focus on the coming King. They imagine that through evolution and progress, the earth will be prepared to receive Him. This is a delusion. It is a belief that man is intrinsically good and that his abilities to unite all good forces will suffice to conquer evil and the Evil one. There is liberal theology, the feminist theology, and liberation theology there are all sorts of theologies for east and theologies for west, theologies for Europe, America, Asia, and Latin America. All these are to be unified, under one umbrella. And all will be given their due place. Some of which have occult and spiritualistic elements, other with charismatic elements, speaking in tongues and prophetic elements.

The people of God will not let themselves be fooled by this mobilization, and will not take part in their movements,

campaigns and struggles. They keep themselves out of it. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Before we have come to know the cause behind what we see with our physical eyes, we are unfit for the battle. Consequently then, the fight will be one-dimensional that cannot end up in anything but disaster. This disaster usually means that we replace one evil regiment with one still more evil. It is within the nature of the thing, and is the very dynamics of evil.

The angel who came down from heaven and illuminated the whole world, cried: *"Babylon, the great, is fallen, is fallen!"* We shall not be looking around to test the strength of the movements, or their temperature, or to be influenced by conjunctures or other circumstances, whether it is a popular thing or not to be a Christian. We are to follow the Lamb wherever it goes. Nothing besides this is worthwhile.

Much of what is now seen growing together, grows well in the same field that gives nourishment to both the genuine and the false. What bears the stamp of genuine is not representing any final truth about the good. That which is false may have exceedingly nice characteristics and form. We must wait until ripening is come. At the time of harvest, the difference will be apparent. Before the Lord sends His mighty angel down from heaven to proclaim the last, final judgement over Babylon, he has sent his messengers with the message of doom over the earth.

Times of judgement have repeatedly been passed on all Christendom. Every living Christian has a deep need to pray along with the psalmist: *"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139: 23-24)*

In Revelations 11 John gets a measuring bar in his hand and is told to measure the temple of God and those within. Those who were living in the centre and possessed a life in God were subjects to trial. Do we fill our measure? Do we have real fellowship with God?

The court without the temple was left without measuring. What is wasted is not to be measured. Every Christian will experience this need: Lord, try my heart! Not with traditional church methods, with psychology and therapy, but try me according to Your Word, which is the measure for every single believer, and for every assembly.

God has let times of harvest go all over humanity in every generation, and judgement has always begun with the house of God. It has lead up to awesome manifestations with deep going changes in the religious topography, Glory to God! God has come with his might and glory to the people in every time. He has appointed messengers and they have had to separate the genuine from the false.

Some have become bundles – party bundles and organizations. Some have been stored into the heavenly barns. May we not be party bundles, monuments in time, warning examples of unbelief, cheating and falsehood. Praise the Lord for those without any name on earth, the remains of which is to given to the fire. What is stored in the heavenly barns remain.

Those whose names are written in the heavenly world are harvested from the fields. He is just waiting for the rapture, the resurrection. He is not remaining in the field as an organization, which is being kept, protected and preserved for generations to come. It is not possible to inherit revival. Either it is received for deliverance to be set free, or it will bring about ruin. But he who destroys the Assembly of God, the Lord himself shall destroy.

There is already a multitude, which is harvested and gathe-

red in, and at home. We do not want make company with Babylon in its downfall and collapse. We know today what is expecting this world kingdom tomorrow. We are coming out of something, which now looks imposing, strong and mighty. All people are drunk, conquered and obsessed by her wine of harlotry. The most powerful which has ever existed on earth has now reached its culmination.

It is this kingdom that we leave. For we know that the power of the fallen church is illusory. Soon is He coming who will reveal the truth about this kingdom for those still within. The light is falling – the light, which the assembly is representing, multiplied many times concerning energy, strength and penetrating power.

This message, given by the messengers of the Lord in all times, will be confirmed. The message they had to seal with their very lives.

"Come out of her!" What are we to leave behind? The comfort, fellowship, protection, defence, culture. We must be aware of that we are leaving something great, powerful, imposing, accepted, cultivated and refined. Its downfall will come when it has been brought to completion and ripened. It will fall together in one single day. When the light was revealed, the lie could not survive.

"Come out of her, my people, that ye be not partakers of he sins...!" It is an excellent description, of a remarkable condition, which we normally do not give a thought. Partaking by presence!

What is a born again Christian able to do in such a totally corrupt and backsliding environment? Nothing! It is completely meaningless to come forth with some kind of theology to reform Babylon. To come forth with leaven theology and to imagine that the leaven will permeate it. To come forth with a spice herb theology, counting on the spice herb to become a big tree, the branches of which are spread all over the world.

There is no theology that can bring about such changes that they could be sanctioned from heaven. The party bundles, the organizations are doomed through their own origin, their unnaturalness. Nothing of what Satan has performed through humanity will enter heaven.

Nothing of curse and misery, which this dreadful power constellation of the secular-religious has achieved through culture, religion and politics, will enter into heaven. It will be delivered unto the fire. There it will be annihilated eternally.

Nothing of what the earth holds in high esteem, or to be beautiful and impressive, what the earth worships with ceremonies, liturgies and art will enter into heaven. The multitude that stands there in heaven, dressed in white linen, has brought nothing from earth, except what Jesus has achieved.

All it represents has its origin and condition in The Lord Jesus Christ. Therefore it has also its final goal in Him. To them Jesus is not a decoration, a leisure hobby, but Life itself. God has called us to be more than conquerors. We leave something great and imposing behind us. We will not partake in any kind of fellowship with this hellish system of this harlot.

Partially it is hostile against God, but primarily because of its hatred against Jesus Christ. Instead of Jesus Christ, sent by God, it has constructed a religion and produced an antichrist, suited for unregenerate mankind. All her efforts aim at making this earth a paradise. It wants to make salvation possible without the cross, the blood and the spirit.

"Come out of her!" It does not say that we shall come out of every existing form of fellowship. It says come out of **her!**

There is another woman, with whom you can commune. She was presented as the sun woman. She is not of the earth, like the fallen woman, who is dressed in scarlet and

rides on the back of the Beast. The sun woman has the sun as her garment and the moon under her feet. She has also got a wreath of victory with twelve stars around her head.

She is of heaven, but operates here on earth. On earth she is confronted with the dragon. If she had stayed where the dragon was cast down, she would have been endeavoured, but was given the wings of a great eagle, lifting her up to higher altitudes.

With these wings she went forth to the desert, to the place that God had prepared for her, for a certain period of time. There she had her living, outside and protected from the attacks of the dragon.

The sun woman did not begin to fight on that level where we often begin. She was given the wings of an eagle. This is the image of a functioning life of prayer, lifting the people of God beyond corruption, beyond the lower battlefields. There is no power in the natural that can help the assembly to conquer.

It almost seems like Christendom has undertaken the mission of Christening even Satan himself. But her mission is nothing else but populating the kingdom of God, to spread the kingdom of God through new births. The sun woman bore a son, who was threatened to be endeavoured, and then she was lifted up. This is an image of how Jesus came to his own, but there was no room in the inn. There are no neutral areas on earth, where the people of God can find a shelter and a place of rest. When our time has ended, when all our aims and competition has ended, when all our struggle for power and rights has ended, only that is left which is born of God.

The power that we have against us today is yet stronger tomorrow. It will not be reduced, rendered passive or neutralized through increasing Christian influence. This evil power will intensify its strength, he who does not act today, if

he hears the voice of the Lord, has almost no possibility to act from hereon. The fight is going to escalate. It becomes more difficult, the situation will be tight, and one will face its opposition on a more personal level.

Finally the struggle has reached such a level that it is no longer an issue that of the conflicts between the superpowers in the world, or disputes within churches, which for the moment do not seem to be of our concern.

Our major concern then will be our possibilities to sell our products and to buy our bread. What pertains to our existential and personal needs, it is no longer a question of freedom of religion. The question is whether we will be able to buy food.

Everything, which at the present is in the outskirts of our lives, will confront us on a down to earth basis and on a personal level. Every human being will be conformed to, and moulded to fully accept and to back it up voluntarily, under the pretension, that this being the very right thing to do, the best and the most necessary to do for me personally, and for humanity as a whole. It is about to fully give way to, and to confess and worship the Beast, this according to the Scriptures. But what will make this happen is read in Revelations 13.

The spirit, who personifies this utter evil, is present, and the institutions are the expressions of creativity. In Revelations 13:4 we read: *"And they worshipped the dragon, which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him?"*

Here it is about an acknowledgement, which is due only to a mighty god. We are fearful of nuclear weapons. They threat our existence and they can transform the whole earth into a crematory in no time. It is terrifying, thinking of the children and their coming future. In the laboratories, the

most prominent brains cooperate to invent the utmost gruesome weapons for destruction the history has ever known. It is a nasty feeling, that our reality is such, that we may practically at any time, can become extinct on planet earth.

There are other laboratories, which have their conditions out of the same sources, the same allowances and contributions from the same government. They are dealing with other forms of means for extinction.

Today we ask ourselves where AIDS, is coming from. There is a small possibility to put a stop to the release of an eventual nuclear war. But try to stop the epidemic that is now spreading with a speed, equivalent to which is to be found far back in history: the black plague and other pestilences. AIDS, has got nothing to do with nuclear weapons. It is a virus that destroys and kills people.

It almost seems like an epidemic of AIDS spreading all over Christendom. It has lost its immunity defence against the world, and through this also its power of life. Christendom is about to fade away. We have learned to take certain measures to protect the borders of our country against enemies. But this enemy forces all borders in all assemblies. It is spreading its infection through intimate spiritual contact. The spiritual defence is being destroyed. The result is visible in Christians who have no protection against the world. They fade away.

Preachers and other assembly leaders do all to keep up the religious activities, but it does not work. Death and annihilation are the only things to expect. Christendom will succumb due to the fact that it has been in intimate contact with the enemy, who possess terrifying weapons of destruction.

The infection was transferred in the very moment when the experience of deep pleasure was felt, during the most pleasant and agreeable moments shared together. When in

participation giving the fullest expression – in this very moment the body is contaminated with that lethal virus. Christendom has amused itself with the world.

The Christians have become one with the world, thinking we are in possession of such strong weapons that we will not succumb, but suddenly the infection will strike in an area where we stand completely unprepared.

Now we might suspect why the Lord Jesus Christ requested us to separate ourselves in prayer and to keep watch, keep watch, and to safeguard the borders. Keep watch, not only to protect us against evil, but also at the prospect that at a time when we are least expecting it, the Lord Jesus will come. He wants to find a vigilant Christian assembly. Prepared for battle with a high level of spiritual morality and power.

Lord make us a city on top of the mountain! Lift us up to such a level, that we can keep the distance and make a difference to contemporary society. Help us that we do not allow ourselves to be influenced by the illuminations and fireworks of the world; and be fooled by its splendour, but to become a city on the mountain, separated on the account of our Lord.

Hundreds of thousands of people are infected by AIDS, without knowing. And they will surely die within some years. Independently of where they are going or where they are, they are gradually broken down. The biggest problem is that the infected are contagious bearers of the infection.

There are a lot of Christians who are spiritual bearers of infection. They break down the belief. They crush visions by their infection of doubt and intimate contact with evil. Through their backsliding they have even put their spiritual gifts in the service of doubt.

Today we have enemies, which no generation before us has had concerning the degree of hostility. The revivals go-

ing through Europe during the last hundred of years, capacitated people to become battlefield soldiers – an army of faith. Surely they met resistance, but really not of the same character as we. Against us today stand millions of backsliders, baptized in the Holy Spirit. This charismatic block is worse than anything else because it has put its experience and its knowledge in the service of unbelief and doubt. It means that once we are close to this block, we become powerless. The contact is neutralizing us, he who is aglow in his spirit and wants to praise God and serve the Lord, is cooled down or "normalized" to an ordinary level of temperature. Humanity loves the lukewarm believer.

The disastrous situation opens the doors for all kinds of religious scenes and quacking, offered by the world. The church can offer no comfort, nor life. Christendom stands without possibilities to stop this dangerous infection. All want to come out of this painful dead end, and so all possible kinds of phenomena will have its sway. Gurus, astrology, occult phenomena and horoscopes. People are looking for guidance, help, and comfort, even the very worship of Satan. Babylon is ripening.

But Jesus is alive! There are no means of help at theological faculties or seminars. There is no help at the scientific laboratories within the faculties of philosophy, technology, psychology or psychiatry. There are no means of help that can be bought in a drugstore or be experienced through therapy, and still there is one remedy.

It is **the blood of Jesus!**

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Who is like unto the beast? Who is able to make war with him? The surrender will be total before a power constellation, concrete and personified, the likeness of which we have

had models throughout history, but which has never appeared with all the armour and the resources, which is now taking on its form. Godlike, mighty, and with lions teeth crushing all resistance and trampling down all those unwilling to worship him and to give him recognition.

But: "*...they overcame him by the blood of the Lamb, and by the word of their testimony;* " It was the dragon that they conquered, who gives the beast its power and its authority. On account of the origin we know of what kind and what the outcome will be. We read in Revelations 12 that the woman fought against the dragon and conquered him.

Babylon was at war with the angel, but on a different level. It is due to the fact, that this being the final fight for Babylon. During the process towards the end, an evacuation has taken place. The sun woman got her place in the desert, to whence she moved with the wings given to her. But about Babylon we read: *"Come out of her, ye people!"*

Out of this Babylonian essence, through generations up till now, there has been an exodus of the holy. A diminishing number of people have marked a distance in words and acts, with their lives and their witnessing. Not only a verbal protest, but also an exodus. Revived people have set themselves in motion and come out. They have been aware of that this world kingdom is headed towards its collapse. And they have longed for the city with firm foundations, for in his inner being every living Christian carries the conscientiousness of and the vision of a city, the foundations of which can never be shaken.

In contrast to the kingdom, which will collapse, the Christian sees the New Jerusalem, remaining since she is born from above and since the New Jerusalem is the mother of the spiritual man, a place where we have our citizenship.

The Christian evaluates the Babylonian kingdom from his knowledge of the city that will never perish.

The people of God are like birds of passage. They understand when the time is due and this pulls them out of captivity in a special way. God has searched for them and lead them out into the freedom that belongs to the glory of the children of God. This movement, this exodus out of this transient dominion of the kingdom of Babylon, has brought about sufferings and struggles, indescribable in earthly terms. The multitude that lies hidden under the altar in the highest, is awaiting a righteous settlement. There is a suffering unspeakable behind the lives of the martyrs, whose holy and righteous works of life were sealed by death.

Not only were they so marked, but they were also treated as enemies of the state, as evildoers, and as criminals and killed. We have no possibilities to register with our senses what this really means. Physical suffering in itself is something horrible, but the torments which the martyrs endured, is not primarily a physical suffering; it is a spiritual suffering, with a deep dimension which nobody can grasp until he himself partakes in it. If we want to achieve the goal for our walk, the resurrection, we will have our share in some degree.

How can we be so insensitive, indifferent, unmoved by those things that should appeal to our inmost human feelings? A suffering, that is not sanctioned and manifested in compassion, will somehow be meaningless. We suffer for and with Christ. Not only in the meaning that we suffer with him because he hangs on the cross.

We share in the sufferings with our brothers and sisters. We share the torments of those taken captive. This is a dimension in our experience, which I am looking for, therefore is the exaltations often superficial. We have brothers and sisters who are suffering. In this very moment people

are in jail around the world, for instance in the states of dictatorship. You cannot remain insensitive before their dreadful torments if you have experienced anything of the love of Jesus Christ. Jesus said: *"Verily I say unto you, inasmuch as ye did it to one of the last of these, ye did it to me." (Matthew 25:45)*

We often behave as if we were locked up inside a cage of glass, as spectators, analysing, registering and describing facts. If we did really take part in the suffering of our brothers we would cry out to God day and night together with those who lie under the altar, waiting for a judgement in justice. They have suffered for the sake of righteousness and have been violated for being just. The justice of God will see to it, that something like this will not remain unpunished.

There must be a settlement and the martyrs are longing for it. Why? Not because they are filled with hatred, but they long for the acquittal which the God of heaven will proclaim to these multitudes of martyrs who were convicted to death by the great and powerful of this world. They were humiliated and violated. They had to face the beasts and were slain or locked up in asylums.

How is it possible that suffering like this can go on without God acting to intervene? If it had been pure evil in action, God would have intervened without delay, but this constellation of power which achieved the worst suffering for the people of God, comes from Christendom, the bearers of the name of God.

Therefore the delay has to be accepted. Christendom has – in the name of God – established persecutions against all living and true Christianity. The Christians have their worst enemy in their own territory – within Christendom. Therefore God and we will have to accept that this suffering prevails until the day when God separates the wheat and tares

definitely and finally. In his eternal glory God will proclaim who will be rewarded with the victors wreath of righteousness. We are waiting for the day when God will pronounce the final judgement.

The fallen religiosity has – by the help of the secular beast power – persecuted primarily the prophets. Throughout history a stream is flowing, the blood of martyrs. *"Come out of her, my people, that ye be not partakers of he sins...!"* He, who is part of this system, has made himself responsible in the persecutions of the holy. All these bloody hands are the result of the dreadful conspiracy against the kingdom of God.

The high priests did not defile their hands by touching the body of Jesus. The scribes did not defile their hands by murdering the Son of God. It was the soldiers of the Beast, ready to execute their holy decree. When the highest religious authorities had taken their decision, that Jesus was to be put to death, the roman beast was available to execute the sentence.

Imagine the revivals there would have been in our country, but for the churches! What an awesome spiritual power amongst the people of God, if not the prophets were put down!

But a settlement is at hand, the martyrs under the altar in the highest are crying out. Our heavenly Father says: Be patient, yet a little while. There are another people, not lying under the altar up there, those fighting the Beast here on earth, reluctant at any cost, to maintain the kinship and the bond with the martyrs.

They do not want to betray or let down their King and their home in glory. They are fighting the essence of evil, in order to not be partakers in the sentence of death of Jesus Christ and all His witnesses. They do not want to be in support of decrees of banning, boycotts, seductions and per-

secutions, which have rammed the small and great in the Kingdom of God. Therefore they rise in an open and clear protest and mark a distance to the culture, religion, politics and economy, out of which evolves the antichristian system, which will make possible persecution in the name of humanity.

It is not written: Come out of her and find a place of rest where you can be safe. No, it is written: Reward her! It is not enough with breaking up and then exodus. You must fight Babylon in action. Our mission is to torment her! We are to do exactly as the witnesses – spoken of in Revelations 11 – they were a torment to the inhabitants of the earth, not for edification and diversion.

The mission of the Christian assembly is – if possible – to torment this harlot to death. Expose her lies and persecutions. Expose her delusions and her awful abuse of power. Expose her hostility to Christ. Then she is tormented. But sing her hymns – and she will accept you, embrace you, and give you of her wine, the intoxicating wine of pride, the wine of fornication, which is also the wine of wrath.

The curtain is about to go down before the final act. The scene is changed. Soon in the final act of humanity, Jesus will return. Go forth and fight the harlot! Reward her for all what she has done!

Our mission is not taking stand against apartheid in South Africa, as many were engaged doing. Our mission is to take stand in solidarity on behalf of the martyrs on high. This we do through rewarding the harlot here and now, rewarding her for all the suffering she has caused the martyrs, who were brutally treated, violently and unjust, and were killed. This is not the time for progress and liberation theology, this is the time for sack-and-ashes-theology with repentance. We will be dressed in that which is genuine, that which is not opportune, exciting or mysterious, but that which reve-

als the position of the heart, sack and ashes. It may seem that this is leading to defeat, you may be beaten down, or suffer total defeat and be a laughing stock before all humanity. Look how the witnesses lie in the street in Jerusalem neutralised, scathed in front of all. But in the last demonstration of power the witnesses are coming forth out of the jaws of death, renewed in strength, when their mission is accomplished, they are taken away. Do not expect to get acknowledged, and be rehabilitated, there is only one way. When time is up and we have fulfilled our mission, there is a way leading upwards, the only way that still remains.

May we be faithful until the end without guile, and without treachery. Fight Babylon! It is not done by flirting and being ingratiating, not by paying taxes to her, which we usually do. Our mission is to fight the harlot and her sisters, verbally but also by other means when necessary, by our protests are we to reward her. It is not only to think about the martyrdom of those who went home to be with the Lord.

Think of the billions who sought for salvation, but ended up in the bosom of the church. They were seduced through the sacraments and were lost – in the name of Jesus.

Is this arch-whore worthy of tribute and applauds? She who is guilty of billions of people, who will eternally be cursing priests and the church, who by the assertion that being born again takes place when the infant is baptised, and is confirmed at the confirmation, which has lead them to perdition. This hurts me the most.

May God give us a deeper compassion for these people, so that we do not spare ourselves in the struggle, but rather to gain understanding that it is our mission to save those who are taken away to the slaughter, to pluck them out of the jaws of death and out of this terrible seducing power. May the Lord Jesus Christ melt our hearts, so that the glory, radiating from the cross, does also radiate from our lives in

such a way that people will find true guidance to Calvary. May it be a true image of Him, and with it a mighty experience of His resurrection, and a true revelation of Him in our lives.

God, protect us while we are in the stage of spice herb, so that we do understand that the mission of the spice herb is just to produce the small grains of mustard seed – that is, produce new faith. The grain of mustard seed is representing powers so mighty that they can remove mountains, and power-constellations. The mission of the spice herb is not to be a tree with branches, where hateful birds build their nests. It is to remain a spice herb and to produce grains of mustard seed, the faith renewed and multiplied many times in every spice herb. Let us preserve our faith, which was once and for all delivered unto all the saints. Let us not refine it, nor falsify it, but let us preserve the quality of the spice herb. The least among all seeds, unassuming, and without volume, but with an inherent power that can say:

"Be thou removed and be thou cast into the sea."

In Jesus Christ we have also the power against the mighty city on the seven mountains.

We proclaim the theology of the spice herb and say to the mountains *"Be thou removed and be thou cast into the sea!"* We expose the Babylonian kingdom and reveal the true Jerusalem, being our mother.

The time is short and the days are few.

Lord let them be filled with a revelation of Thyself, – so becoming intensified in our service, with a renewed and strong anointing – that we can serve You! Amen!

Reward BABYLON

In the book of Revelations it is drastically and dramatically spoken about the fall of Babylon:

And I heard another voice from heaven, saying:

"*Come out of her, my people,* that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven and God hath remembered her iniquities.

***Reward her* even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to the double.**

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." Revelations 18: 4 –7.

- Could a biblical context such as this be applied to contemporary phenomena or systems?
- What are we urged to come out from?
- Who is to be rewarded, and to be given torment?
- Why and how?

The Swedish preacher Arne Imsen teaches in a series of bibelstudies, where the questions and the answers is a prophetical challange to the people of God, whom in these last days is doing well in taking care of these words of warning and exhortation.

BMC -förlag
ISBN 91-973869-0-1